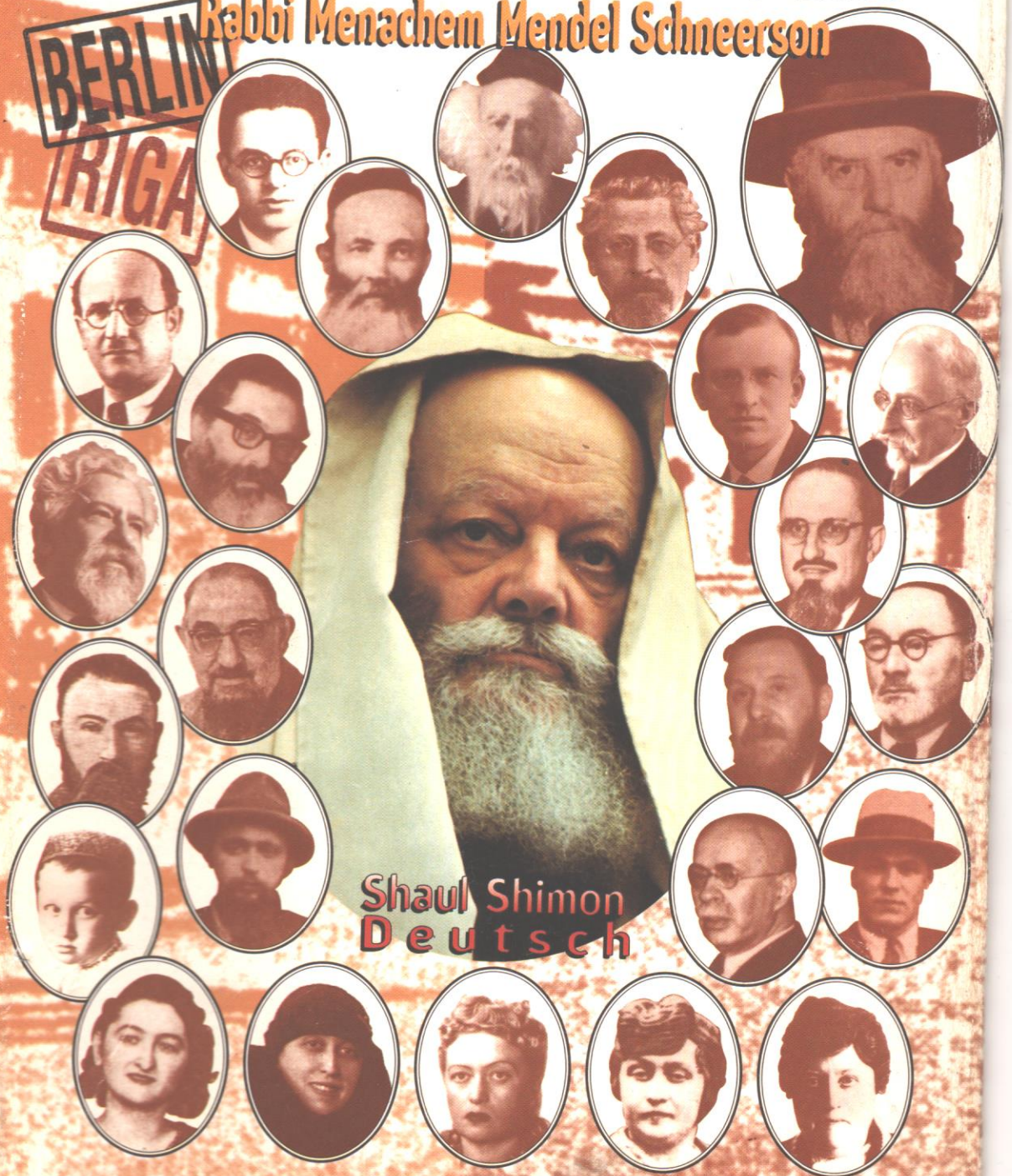


# LARGER THAN LIFE

The Life and Times of the Lubavitcher Rebbe  
Rabbi Menachem Mendel Schneerson

BERLIN  
RIGA



Shaul Shimon  
Deutsch

Shaul Shimon  
Deutsch

LARGER THAN LIFE

Vol. II

C.H.P.



## [ About the Author ]

Rabbi Shaul Shimon Deutsch is a noted historian and scholar, Editor in Chief of *Chasidic Historical Review*, and rabbi of Congregation Anshei Liozna.

Rabbi Deutsch has been heralded by scholars the world over for his steadfast determination in writing a true biography of the Lubavitcher Rebbe, without succumbing to pressures and death threats.

Rabbi Deutsch has recently been appointed as the Liozna Rebbe, and resides in Brooklyn, NY.

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*I was fascinated by the story the author tells. I am enormously grateful to the author for his objective and unbiased presentation. In a world in which historical distortion is considered a Mitzvah, this book is a wonderful and welcomed exception. Yashar Koach!*

Dr. Jacob J. Schachter  
Rabbi of the Jewish Center - Manhattan  
Noted Author and Scholar

*The author has written the book with great skill and his original research and documentation are unparalleled.*

Dr. Elisheva Carlebach  
Associate Professor, Jewish History  
Queens College

*I would like to congratulate the author for the extraordinarily valuable research he has conducted, and on the service he is performing by publishing this work. I am most impressed by the author's integrity and commitment to the historical truth, without distortion or suppression of documented facts. It is my understanding that the author has had to pay a personal price for this commitment, which only increases my esteem for the author.*

Dr. David Fishman  
Senior Research Associate  
YIVO Institute

*"Larger Than Life" is a very interesting biography of our beloved Rebbe and I look forward to the subsequent volumes.*

Mr. David T. Chase  
World Renowned Philanthropist

*"Larger Than Life" has deepened my profound respect for the Rebbe and his truly extraordinary undertakings and experiences, from his childhood in Russia, to his arduous journey out of the land of communist oppression.*

Congressman Jerrold Nadler  
Member of the United States Congress

*It's a fascinating biography. I hope the Author continues his good work resisting all kinds of pressure to the contrary.*

Dr. David Halivni  
Department of Religion  
Columbia University

*The first volume sheds light on the youth of the Rebbe and the difficult era in which he grew up. This gives the reader a broader perspective in understanding this great figure. There is no book to date which describes the connection between the Schneersohn family and the Shlonsky family as well as was recorded in the book.*

Dr. Chagit Halpern  
Director of the Shlonsky Archive  
Tel Aviv University

*"Larger Than Life" has helped me gain an enhanced appreciation for the Rebbe, through the context from which he emerged.*

Congressman Elliot L. Engel  
Member of the United States Congress

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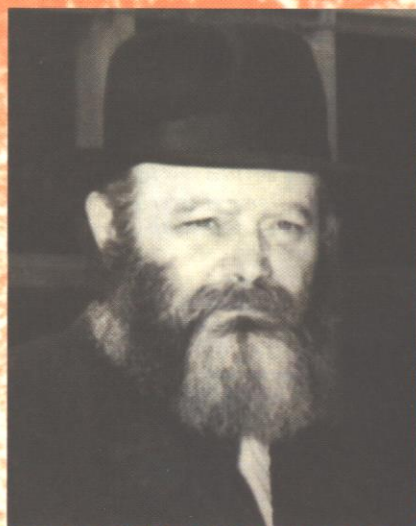


## [About the Book]

From the moment the Rebbe, Rabbi Menachem M. Schneerson, left Russia, a new era in his life began. The late 20's and early 30's were years when he shuttled back and forth between Riga, Latvia and Berlin, Germany. The Rebbe's years at the University of Berlin are one the least known-about periods of his life.

In this volume, not only are those years described and brought to life, but there is also a detailed analysis on the subjects that he studied and his application of that knowledge in his leadership as Rebbe.

The life and times of the Rebbe in Riga and Berlin are described in detail and his relationships with family, friends and professors are closely examined.



*author tells. I am enormously grateful to the author for his work. In a world in which historical distortion is considered a welcomed exception. Yashhar Koach!*

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# **Chasidic Historical Productions**

**P. O. Box 250122  
Brooklyn, NY 11225  
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February 21, 1997

Commentary  
Attn: Editorial Dept.  
165 E. 56 St.  
New York, New York 10022

Dear Editor,

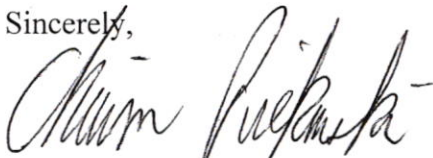
Enclosed please find a copy of the just released biography, Larger Than Life: The Life and Times of the Lubavitcher Rebbe, Rabbi Menachem M. Schneerson, Volume II. This book describes the never before talked about subject - the Rebbe's years at the University of Berlin. An analysis of his studies at the university are discussed in detail. This book also portrays the Rebbe's relationship with Rabbi Joseph Ber Soloveitchik, Rabbi Yitzchak Hutner, Rabbi Abraham Joshua Heschel, and Yechiel Yaacov Weinberg during this era - late 1920s and early 1930s.

I'm sure your readers will find this controversial biography of interest. It was banned by the Messianic Rabbinical Court of Crown Heights even before it was written. The Messianic rabbis of Lubavitch as well as the central movement of Lubavitch have tried everything possible to suppress the truth from being told. The author's life has repeatedly been threatened throughout the past year.

For interviews, please call Chaim Piekarski at 718-437-5726.

Should you chose to review this book in your publication, please mail us a copy of the review.

Sincerely,



Chaim Daniel Piekarski  
President



LARGER  
THAN  
LIFE  
Volume II



# LARGER THAN LIFE

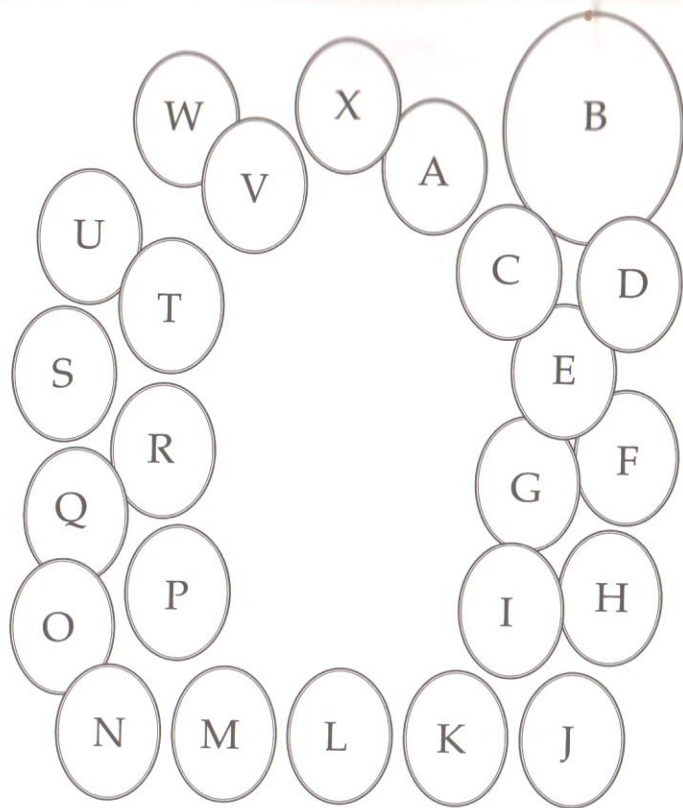
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Rabbi Menachem Mendel Schneerson

Volume 2

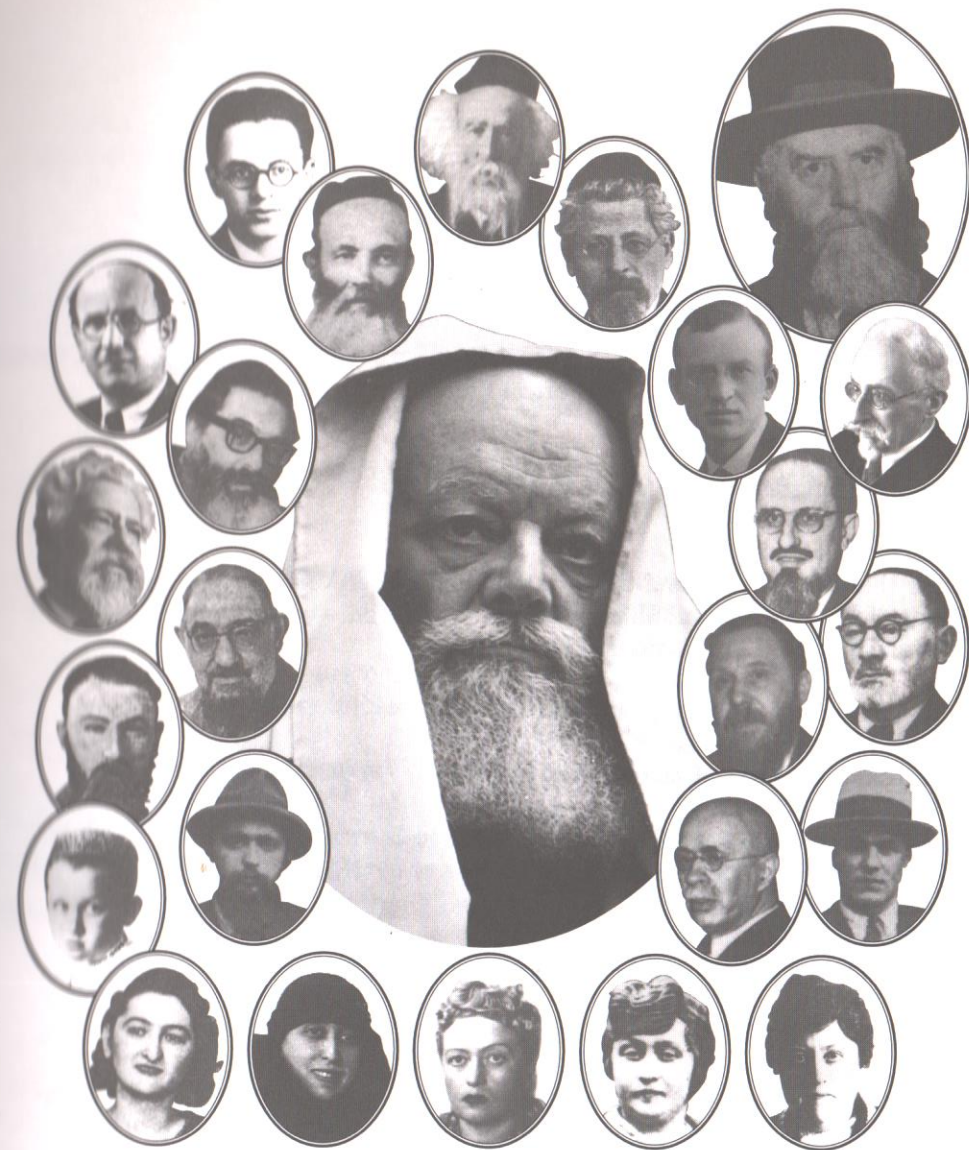
By Rabbi Shaul Shimon Deutsch

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This Book is dedicated to Dr. David Berger for his tremendous courage in standing against the Messianic campaign.

And in memory of my great Uncle Yitzchak Deutsch O. B. M.

Special thanks to my wife Pe'er, for her complete devotion to this project.

Thanks to Chaim and Frumie Piekarski for their total commitment to this project.

And special thanks to my parents for their dedication and support.

As this went to press, I learned of the verdict in the Yankel Rosenbaum Civil Rights trial. May his name serve as an everlasting memory of true self-sacrifice.



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## In Support of A Resolution On Lubavitch Messianism

By DAVID BERGER

At my initiative, the Rabbinical Council of America has just passed a resolution at its annual convention which addresses Lubavitch Messianism. The resolution, which carried overwhelmingly, reads as follows: "In light of disturbing developments which have recently arisen in the Jewish community, the Rabbinical Council of America in convention assembled declares that there is not and has never been a place in Judaism for the belief that *Moshiach ben David* [Messiah son of David] will begin his Messianic mission only to experience death, burial, and resurrection before completing it."

Given the relative silence of the last two years, the exclusion of this belief from authentic Judaism by a major Rabbinic organization is an event of signal importance.

Following are excerpts from the brief talk that I gave [before the R.C.A.] when I introduced the proposal explaining my view of its significance:

It is my deep conviction that... we stand at an important moment in the history of the Jewish religion.

I take for granted the truth of the operative clause in this resolution [on Lubavitch Messianism]. A distinguished rabbi who supports the resolution told me several days ago that it represents the proverbial "motherhood and apple pie." For anyone who needed convincing, I discussed the sources at length in the Winter 1996 issue of *Jewish Action*.

The question is: Why is this resolution necessary?

The tragic answer is that during the last two years — through sins of omission and commission — we have helped to undermine a fundamental element of Judaism's Messianic faith.

First — a word about the importance of the belief in the Rebbe's Messiahship within Lubavitch itself. I am no enemy of Lubavitch, and this resolution certainly expresses no such enmity. Five months after the passing of the Rebbe, I published a review in the *New York Times* in which I characterized a diatribe against a Lubavitch emissary as an attack on one of Judaism's "most devoted adherents."

But we must be aware of the fact that right now, *Yeshi Adonenu* *Morenu* *ve-Rabbenu* *Melch Ha-Moshiach le-Olam Va-ed* ["May our Master, Teacher and Rabbi the King Messiah Live Forever"] is recited aloud and in unison by men and by women, three times, at both the Friday night and Saturday morning service in the main synagogue at 770 Eastern Parkway. The educational system [of the Lubavitch movement] is in the hands of Messianists. This is no marginal belief. Not every Lubavitcher Hasid — thank G-d — is a Messianist, but the movement has been compromised at its core.

Even more important, we have been treating open Messianists as Orthodox rabbis in good standing. The most prominent Messianist author in the world was appointed to a rabbinical post in Jerusalem after the publication of his book *Ha-Nissayon ha-Acharon* [The Final Test], arguing for the Messiahship of the deceased Rebbe. We routinely raise money for organizations headed by avowed Messianists — and we do this within a clearly Orthodox context. The message, though unintentional, is simply unmistakable: The belief that *Moshiach ben David* [Messiah son of David] began his Messianic mission in the 1950's, was

buried in 1994, and will soon return to complete his task in an acceptable option within [a segment of] Orthodox Judaism.

My own position is that we should not engage in any activity, with or on behalf of Messianists, that a liberal, Modern Orthodox rabbi would not pursue with or on behalf of Conservative rabbis or institutions. The [RCA] resolution, however, does not require such a conclusion. On the contrary, anyone who believes that close cooperation with Messianists should continue is all the more obligated to support the resolution. Let me explain.

Those of us who participated in the Synagogue Council of America were able to say that we had made clear in numerous ways that we did not regard Conservatism or Reform as legitimate options within Judaism. Consequently, our participation in the Synagogue Council could not be misconstrued. Therefore, it is only by supporting this resolution that [those who] continue a relationship with Messianists in Orthodox contexts will have some basis for asserting that this relationship cannot be taken as a legitimization of belief in a "Second Coming."

We have allowed a seismic shift in Judaism — and in the public perception of Judaism — to begin. I was reliably informed that in a private conversation, Sen. Moynihan of New York made a telling remark. "It took centuries," he said, "for Christians to accept the fact that Jews reject the Messiahship of Jesus because they cannot recognize a Messiah who did not bring the redemption." Now, he concluded, "we are beginning to think that we've been had."

Before hearing this, I was concerned by what we would tell the Ramban [Nachmanides] when he asks us why we allowed his most famous argument against the Messiahship of Jesus [in the Barcelona Disputation of 1283] to be thrown into the wastebasket. Now I must wonder what we can tell Daniel Patrick Moynihan.

It is critically important that this resolution pass, that it pass with a minimum of dissent, and that it be publicized as widely as possible. At that point, we will be able to face Sen. Moynihan; we will, if we merit it, be able to face the Ramban; and, most important of all, we will be able to face the *Ribono shel Olam* [the Master of the Universe].

# Preface

## Introduction from the Publisher

To the readers of future generations who will look back at this era of history, it is important that you understand the context in which this book was published, as it surely stands out as a publication that is a witness to the chaotic times we are in. I am not referring to terrorist plots, or perhaps a wave of poverty in the Jewish community. I am referring to the fact that there exists an element in the Jewish community that has taken a great leader and has attempted to deify him and make him superhuman, in addition making a false Moshiach (Messiah) of him. This is a time when truth, history, and reality are being replaced by half-truths, propaganda, and falsehoods. It is for this reason that this book was published at this time.

Over the last ten years, a trend of proclaiming the Rebbe, Zt"l, as someone superhuman began to break from beneath the surface. This was a trend that had been under the surface for many more years before. With the exception of Dr. David Berger and a few others like him, most people and leaders in the Jewish Orthodox community have been totally passive to this whole tragedy. (See Exhibit P.1 for a copy of an article written by Dr. David Berger)

The reader at this point probably knows that I am referring to the notion that some people claim the Lubavitcher Rebbe is Moshiach. You might wonder, so what is wrong? Just because we don't agree with something does not mean it doesn't have a place in Judaism. Moreover, some say, these are concepts which are too complex for us to comment about.

If the whole debate was whether, in theory, the Lubavitcher Rebbe can be Moshiach or not, I would say let them have their foolish beliefs. However, this is not the case. First of all, the Moshichistim (a term used to describe those who believe the Rebbe is Moshiach) believe that the Rebbe is Moshiach without any doubt. <sup>(1)</sup> They believe that this belief is an integral part of their Chasidus. Some even claim that the Rebbe has not died and is still physically alive. <sup>(2)</sup> As if this is not enough, they say that the Rebbe was not a human being but a spiritual existence who acts as an intermediary between Hashem and the world. <sup>(3)</sup> They assert that although he is not visible, he is currently in control of the movement and of all events that pertain to the Jewish community and the world. <sup>(4)</sup> The Rebbe, they say, is the only source of life to this world. <sup>(5)</sup>



# עשרת ימי הכנה ליום שבת יום הכתרת והתחלת נשיאותו של כ"ק אדמו"ר מה"מ נשיא דורנו

יום מ' ראש חודש שבט, תהא שנת גפלאות הגאולה - והוא יגאלנו - אהלי מנחם, בתי ד' חרב נאקדשטיין  
אחלי מנחם כהן ג' תשנ"ו

כי בשמחה תצאו ובשלום תובלן, אז עס וועט זיין שמחה וואס דעמאלט וועט ממילא זיין שלום, אז די אלע  
וואס זיינען צוגעבונדען צום רבין וועלן זיין באהדות, דעמאלט איז אויך ההרים והגבעות, איז נישט נאר וואס זיי  
וועלן נישט מעכב זיין, נאר זיי וועלן מסייע זיין. וכל עצי השדה וואס זיי זיינען נישט עושה פירות. זיי זיינען אילני  
סרק, וועלן זיי עושה פירות זיין, כמאמר רז"ל עתידין אילני סרק שיעשו פירות, נאר בתנאי אז עס זאל זיין שלום.  
די אלע וואס האבן א שייכות צום רבין זאלן זיין באהדות, דעמאלט וועט דער אויבערשטער העלפן מען זאל  
אויספירן די כוונה וואס דער רבי האט אויף אונז אלע אריינגעלייגט און אונז איבערגעגעבן, וואס דאס איז דער  
תכלית הטוב וואס עס קען זיין.

(משוחות יו"ד שבת תש"ל)

...וואלט איר מציע זיין, אז מ'זאל אויסחזרען - אינגאנצן אדער א חלק, פון - דעם מאמר וואס  
דער רבי האט אריינגעגעבן אויף זיין יום הסתלקות. און מזמן לזמן, ווען מען איז אין א מבוכה,  
אדער ס'איז דא עפעס א ספיקות, אדער פגע כך מנול זה - זאל מען דאס איבערשטראכטן. עס איז  
נישט אויך נוגע די כמות, צי דעם גאנצן מאמר, צי - אויב מ'קען נישט, מצד אידה סיבה שהיא, אויס  
חזרין דעם גאנצן מאמר - א האלבן מאמר. דער עיקר איז די איכות, עס זאל זיין ווחלין, מים חיים,  
און עס זאל זיין מחובר מיטן מקור.

(משוחות י"ט כסלו, תש"ל)

## עניני משיח וגאולה

ווען משיח וועט קומען, וועלן די גוים איבערמאכן זייער געווען צו ווערן קייניג!

## טאפארא דאפלאה

לכיי"ק אדמו"ר, איך באשטעטיק אז מיינ זון \_\_\_\_\_ בן \_\_\_\_\_ ש"ח איך כתי' \_\_\_\_\_  
האט געטאן אין \_\_\_\_\_ חדר צבאות השם.

- |  |   |
|--|---|
| <input checked="" type="checkbox"/> געזאגט די י"ב פסוקים.                            | <input checked="" type="checkbox"/> מכריז געווען "יחי חמדי".                            |
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| <input checked="" type="checkbox"/> געווארנט דעם מאמר באהי לגני.                     | <input checked="" type="checkbox"/> געקושט די מזנונה פון אויפשטיין און פארן גיין שלאפן. |
| <input checked="" type="checkbox"/> געזאגט דעם רבי'ס, און דעם אייגענעם קאפיטל תהלים. | <input checked="" type="checkbox"/> געליינט קריאות שמוע פון קידור.                      |

על ידי חיזוק ההתקשרות בלימוד תורתו וקיום הוראותיו  
נזכה תיכף יזעהן זיך מיטן רבי'ן בעיני בשר והרב'ן יוליכנו אל הגאולה

P2. A homework assignment distributed last year in Oholei Torah, the main boy's school in Crown Heights, listing proclaiming Yechi and kissing the rebbe's picture as part of the assignment.

The most tragic thing about these beliefs is the fact that most of the educational institutions in Lubavitch are teaching this to their children as the most integral part of Jewish belief. (6) The other tragic part is the passivity of the general community on this issue, allowing this to become another legitimate opinion. (7)

You might say, "It sounds crazy. It can't be so bad!" Let me give you a few examples:

**Example:** A full page advertisement in the New York Times states:

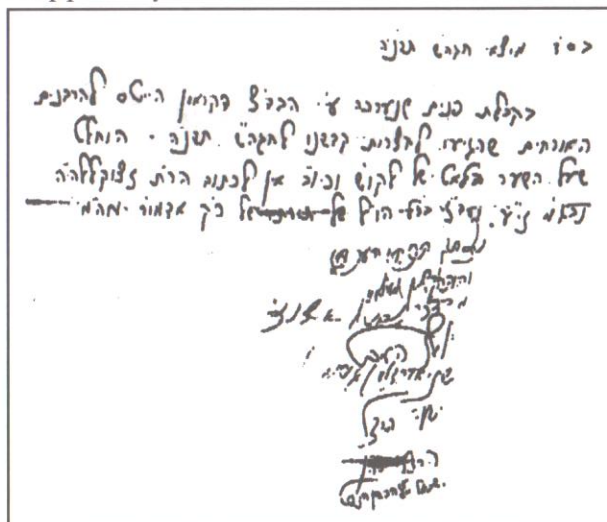
Today your TV will finally broadcast something of value. The date March 31st, the 11th of Nissan, marks the 94th birthday of the prophet of our generation, the Lubavitcher Rebbe King Moshiah, Rabbi Menachem M. Schneerson. [Writer's note - the Rebbe passed away almost 2 years before his 94th birthday.] To celebrate this day, a special message will be televised around the globe in ten languages: Hebrew, English, Chinese, Italian, Spanish, German, Russian, Japanese, and Arabic. (8)

Surely we are not talking about a nice thought or a possibility. We are talking about a concerted effort to bring this message to the world.

**Example:** A homework assignment last winter in Oholei Torah, (also referred to as Oholei Menachem), the main boys' school in Crown Heights, had among some of the projects a student is supposed to do at night, like saying *Kerias Shema* and kissing the *mezuzah*, to also proclaim *Yechi* and kiss the Rebbe's picture.

**Example:** A new ritual has taken hold of the community ever since, last year, Rabbi Yisroel Halperin, a Lubavitcher rabbi in Israel, announced that he had the Rebbe's miracle water. About ten years ago, he claims, he took a few buckets of water from the *mikvah* in which the Rebbe immersed. Hundreds of unverified stories have circulated orally and in print regarding the miracles that have supposedly occurred for those who drank or smeared the Rebbe's water on themselves. (9)

**Example:** Another ritual is asking the Rebbe a question through *Igrois*. *Igrois* refers to the collection of letters, mostly consisting of responses to questions, written by the Rebbe to people over the years. (*Igrois Kodesh-Holy Letters*). Thousands of stories are told about the "miracle" answers people get when they randomly open a page of the *Igrois* to a letter that is similar to their question. (10)



P3. Rabbinic Resolution drafted and signed by a group of Messianic rabbis declaring that on the weekly publication *Likutei Sichos* (transcripts of the Rebbe's speeches), the Rebbe should be referred to as "The Rebbe King Moshiah", and should not be referred to as "The Rebbe of blessed memory" or "The Rebbe whose soul is in heaven". This resolution included signatures from: Rabbi Yitzchak Hendel, the Rabbi of the Lubavitch community in Montreal, Canada; Rabbi Yehudah Kalman Marlow, the head of the Crown Heights Beis Din; Rabbi Mordechai Ashkenazi, the Rabbi of Kfar Chabad in Israel; Rabbi Yosef Hecht, The Lubavitch Rabbi of Elat, Israel.

**Example:** In 1995, a short time before the



Rebbe's first *yahrtzeit* (anniversary of his death date), a group of rabbis, including the head of the Crown Heights Beth Din, Rabbi Yehudah Marlow, signed a resolution forbidding the use of the term ZT"l (of blessed memory), a term commonly used when referring to a great sage who has passed on, when referring to the Rebbe.

Last year, a publication called *Beis Moshiach* began to publish on a weekly basis. This magazine is widely bought and read in the Lubavitch community and represents much of the ideology behind the movement. Not only is it well-read, but many of the contributing editors are prominent teachers and rabbis in the community. For example, Rabbi Levi Yitzchak Ginsburg, who is a regular contributor to the magazine, is one of the leading educators in the Lubavitch Yeshiva in Kfar Chabad. This publication is witness to some of the ridiculous things they believe. I have randomly picked two quotes to demonstrate my point.

Moshe Slonim writes:

We believe with full faith that the Rebbe, *Melech Hamoshiach*, continues to exist exactly as before Gimmel Tammuz, and that nothing has changed. The Rebbe continues to be the *memutza hamechaber* (joining intermediary) between G-d and the Jewish people, and all G-dly influences and *brachos* come solely from and through him.

We believe with full faith that the Rebbe MH"M is the 'head' of the body of Israel. Each and every Jew, the 'limbs' of that body, can approach the Rebbe directly and ask for his help and blessing. Each and every Jew can receive clear and unequivocal answers to the problems that beset him.

We believe with full faith that everything the Rebbe said is true, and that everything he ever predicted has come about, is coming about and will come about - without exception. Most particularly this includes all of the Rebbe's statements concerning Moshiach: that he already exists, he has already been revealed, and that Moshiach's actual effect on the physical world is starting to be felt, even with regard to *Eretz Yisroel*. The fact that we cannot always perceive it with the fleshly eye in no way detracts from this truth, or lessens our pure faith in the Rebbe's words.

We believe with full faith that the true and complete Redemption will happen in our time, and that only a few minutes remain until the *Geulah*. The Rebbe, *Melech Hamoshiach*, has already been revealed: all that is necessary is that we seek him out ("and they will seek out David, their king") and make him welcome." (11)

Another example from this publication is an article by Ph.D Aryeh A. Gotfryd,:

It was a classic post-Gimmel Tammuz encounter. A certain Lubavitcher Rov was chiding a certain Lubavitcher Chasid about his continued faith in the Rebbe as *Melech Hamoshiach*. The Chasid bit the bait and, in the course of the ensuing banter, commented that if the Rebbe was wrong then all of Chasidus is disqualified all the way back to the Baal Shem Tov. The Rov became serious and said, "No my friend. All the way back to Moshe Rabbeinu."

So, being stuck with Moshe Rabbeinu means being stuck with the Rebbe which means being stuck with the absolute truth of all their statements, including those statements about what is Rebbe. For example, that Rebbe is the "Essence and Being (of G-d) enclothed in a body," that a Rebbe is by nature "omniscient" and "omnipotent", that all material and spiritual blessings flow from the Rebbe.

These are radical statements that many would like to sweep under the rug of normative Judaism. However they are neither wild exaggerations nor poetic parables. Rather these ideas are facts of life which help us understand how a 'human being' like the Rebbe can foresee and control and coordinate the finest details of someone's personal life effecting his powerful blessings over many years and many miles removed. In other words, there is nothing shocking about the Rebbe's powers given that his nature is above the limitations of nature....

Following is a story that shows how the Rebbe is, in fact, the boss over nature, that he delivers not only reversals of fortune but a symphony of countless harmonized details of particular Divine providence, and that he has in effect, past, present, and future all in his pocket. And if that sounds excessive, well consider these two facts: (a) The *neschama* of Moshiach is *yechida klalis* which according to Chasidus, transcends, permeates and unifies all aspects of Torah and all aspects of world: a (b) truth is stranger than fiction. Judge for yourself.

Conclusion: What can we learn from all this? See G-dliness! There is someone controlling the workings of this world and therefore everything is governed according to Particular Divine Providence. Moreover, this Particular Divine Providence operates not only when we see how it all comes together, but also when we don't. We know this to be true because the 'punch line' of a Divine Fingerprint event must be set up in advance by someone drafting a plan and coordinating various unrelated factors long in advance of that climactic glorious moment when it all comes together.

But who is that someone pulling all the strings and dispensing all that Particular Divine Providence, revealed and otherwise? Our sages say, 'a *Tzadik* decrees and the Holy One, Blessed Be He, fulfills'. They also say, 'The Holy One Blessed Be He, decrees and the *Tzadik* tears it up.'





כינוס חסידי חב"ד  
קונגרס בישיבה העולמית  
International Moshiah Congress  
אדר"ח - ג' תמוז ה'תשנ"ד

"התקשורת חסידים לרבי נשוא - ערכה לחיות לכל מה שהוא (במסגרת) שגשגה כללית, גם ענייני 'חסידיסטים' שייכים לכלל ישראל, ולכן חסידים עליהם לחונן גם את אום ח' בתמוז."

(משיחת ג' תמוז תשנ"ד)

"Each and every year, the avodah of Gimmel Tammuz must be performed in a way which is befitting to the Beginning of Redemption. Furthermore, one must do so in an increasing manner, with renewed strength and vitality, in accordance with the dictum to 'ascend' in matters of holiness."

(From the sichah of 9 Tammuz 5745)

"Chaque année, l'avodah de Gimmel Tammuz doit être réalisée d'une manière qui convient au commencement de la Rédemption. De plus, on doit agir d'une manière croissante avec une rigueur et vitalité renouvelées, conformément au principe selon lequel on doit s'élever dans les sujets de la sainteté."

(Extrait de la sichah du 9 Tammuz 5745)

"הקבוצה ד' תמוז מודו שנה בשנה ערכה לחיות בחוץ חסידים לאתחלתה דמאות, ולא עוד, אלא שיש לחסידים בכל עניינים את מידת שאת ויתור עז, שהיא 'מעלה' בקודש."

(משיחת ג' תמוז תשנ"ד)

So, who Elokeinu? Who Avinu? Who Malkeinu? Who Moshianu? Who Yoshianu V'Yigaleinu Shaynis B'Korov? The Rebbe, Melech Hamoshiach. That's who. (12)

I will give you another example to demonstrate how these people twist around the Rebbe's words. The International Moshiah Congress, a convention attended by hundreds of Lubavitchers who support the belief that the Rebbe is Moshiah, took place last year on Gimmel Tammuz, the third day of the Hebrew month of Tammuz, which marked the second yahrtzeit, (anniversary of death date) of the Rebbe. A quote on the invitation reads as follows:

Each and every year, the *avodah* of Gimmel Tammuz must be performed in a way which is befitting to the Beginning of Redemption. Furthermore, one must do so in an increasing manner, with renewed strength and vitality, in accordance with the dictum to 'ascend' in matters of holiness.

The third day of Tammuz had already been celebrated by Lubavitchers as an auspicious day since 1927, when the Previous Lubavitcher Rebbe, Rabbi Yosef Yitzchak Schneerson, Zt"l, had his death sentence commuted after being arrested by the Communists.<sup>(13)</sup> He was then sent to exile in the city of Kostramah, a distant city in White Russia. It was only nine days later, on the twelfth day of Tammuz, when he was totally freed.

It was in this context alone that the Rebbe referred to Gimmel Tammuz as the beginning of the redemption, meaning the release of the Previous Rebbe. This demonstrates how the Moshichistim twist around the Rebbe's words to support their false ideology.

Some of the keynote speakers of this convention included: Rabbi Yehudah Kalman Marlow, the Head of the Crown Heights *Beis Din*, Rabbi Mordechai Ashkenazi, the Rabbi of Kfar Chabad in Israel, Rabbi Yitzchak Hendel, the Rabbi of the Lubavitch community in Montreal, Canada, Rabbi Yosef Yitzchak Vilishansky, the Dean of Lubavitcher Yeshiva in Tzfat, Israel, Rabbi Shlomo Majeski, Dean of the Machon Chana Girls Seminary in Crown Heights, Rabbi Shmuel Chaifer, Dean of Beis Rivkah girls schools in Kfar Chabad, Israel, Rabbi Sholom Mendel Simpson, one of the Rebbe's secretaries, Rabbi Levi Yitzchak Ginsburg, *mashpia* (Chasidus instructor) Lubavitcher Yeshiva of Kfar Chabad, Israel, Rabbi Yitzchak Springer, *mashpia* in Yeshiva Tomchei Tmimim, located at Lubavitch headquarters in Crown Heights.

The only organized response to the Moshichisten (Messianists), by any Jewish group or organization has been the Rabbinical Council of America. At their 1995 convention, delegates passed a resolution which states:

In light of disturbing developments which have recently arisen in the Jewish community, the Rabbinical Council of America in convention assembled declares that there is not and has never been a place in Judaism for the belief that *Moshiach ben David* [Messiah son of David] will begin his Messianic mission only to experience death, burial and resurrection before completing it. (14)

To illustrate how these people have been successful in trumpeting their propaganda machine, all you need to do is look at some of the responses to the RCA resolution and Dr. Berger's article, and you will see their true colors.

Rabbi Shmuel Butman, the director of the "International Campaign to Bring Moshiah" in his response writes:

Questions of fundamental Jewish belief are issues of *Halacha* .... They can never be decided by popular vote.... (15) One must assume that the Rabbis who voted for the resolution have not seen the Rebbe's ruling on this issue, as a vote for this resolution is in essence, a vote against the Rebbe. (16)

Rabbi Butman is in error on several crucial points. First, the Rebbe never considered himself a *posek* and always referred halachic questions to other Rabanim. Furthermore, the Rebbe's handwritten comment about the hope or possibility of a Rebbe (referring to the previous Rebbe) returning as



Moshiach does not represent a halachic ruling. Moreover, it does not represent a change in how we are to believe in the coming of Moshiach. The propaganda machine still does not have a good explanation to the question: "Did the Rebbe say he is Moshiach?". Instead, they produce twisted and convoluted explanations which are supposed to replace all other halachic rulings on the matter, such as the Rambam's *Hilchos Melachim*.<sup>(17)</sup>

More amazing is Ben Tzion Krazniansky's response titled: The Resurrection of the Blood Libel. He writes:

**...According to RCA, the greatest problem facing Judaism today is not that Israel is being pressured to relinquish Chevron and Yerushalayim for ever or even the 50 to 70 percent assimilation rate facing the Jewish community, but that Lubavitcher Chasidim take the Jewish belief in Moshiach seriously. In the best tradition of Christianity a certain professor has created a blood libel against a Jewish Community. Even the Christians had the decency of allowing the Jews to defend themselves against their accusers...."**<sup>(18)</sup>

This little piece represents the tactics they use. Slander, terrorizing, and changing the subject.

The Torah teaches us that the whole Jewish nation was punished for the acts of a few. Three thousand people served the *Egel Hazohov* (Golden Calf), yet everyone suffered the consequences. What was their sin? SILENCE, PASSIVITY. IT'S NOT MY PROBLEM.

The best antidote is the truth. In light of this we present to you a true, real biography of the Rebbe, and of his years in Berlin. In that the reader and future generations get a comprehensive understanding of the Rebbe as a person, they can see and remember him as a great, yet real, human being. Although in looking at the Rebbe's life there is nothing negative, some details may seem controversial and, therefore, inappropriate to print. However, under the circumstances, it is imperative that this biography be as complete as is humanly possible. Let the chips fall where they may, and let history teach us from our mistakes. Scholars and theologians in generations to come will debate why and how could such a movement have sprouted, especially out of the leading movement of Chasidus and *kiruv*. They will surely ask "how did the *Egel Hazohov* of modern times be allowed to go unnoticed?"

Chaim Piekarski

Adar I 5757, February 1997



NEW YORK POST, MONDAY, MARCH 4, 1996

# BATTLE OVER THE REBBE IS ONE FOR THE BOOKS

By BINYAMIN L. JOLKOVSKY

Crown Heights' "Messiah Wars" will be fought this week in Brooklyn federal court.

The battle is over two books — both biographies of Menachem Schneerson, the Lubavitch leader who died a year and half ago and is believed by many of his followers to be the Messiah.

Both books are versions of the same book — written by Rabbi Shaul Shimon Deutsch as the first in a series on Schneerson.

One of the volumes, "Larger Than Life," has been outlawed by the Crown Heights rabbinical court and pulled from Judaic bookstores throughout the city. It is Deutsch's unedited work.

The other, "The Rebbe: A Biography," has not been banned and is being sold in Judaic bookstores. It is the edited version of Deutsch's manuscript.

Aaron Mendelsohn, vice president of Mendelsohn Press, told The Post Deutsch received a hefty advance for the book and refused to abide by editing decisions that included toning down "controversial" material.

Mendelsohn appealed to the rabbinical council and filed suit in federal court after the unedited book was published.

by a competitor, Chaim Piekarski of Chasidic Historical Productions.

"Our book has irked many people because the truth rebbes may have been superhuman in regard to accomplishments, but he was by no means immortal."

He said the bio — which focuses on Schneerson's youth in Russia — portrays his "personal tragedies and resistance to the communists" and "how, despite all, he still kept his ideals."

In addition, Mendelsohn

said, the unedited book doesn't mention that a significant segment of the Lubavitch sect believes Schneerson will be resurrected as the Messiah.

"If an author comes to an Orthodox publisher, it's self-understood that the material published will be in accordance to Jewish law," said Mendelsohn, who contends the banned book violates Jewish slander laws.

After being forbidden to sell the book by rabbinical decree, Piekarski said he began giv-

ing it away to Crown Heights residents and mailing it to Lubavitcher representatives around the world.

He did so, he said, in a bid "to help put an end to the Messianic madness."

Mendelsohn claims Piekarski's actions undermined his attempt to issue a version of the book written to his liking. And when his edited version was finally published, he said, he could barely sell it.

In his suit, he asks for "exclusive publishing rights for the remainder of the multi-volume series."

★ 5



**BANNED!** You'll have a hard time finding this version of the bio. Kenneth Norwick, the lawyer representing Deutsch and Piekarski, said his clients believe that the series should be published as the author wrote it.

(New York Post, Monday, March 4, 1996)

IN.1. Article in the New York Post regarding the controversy about Volume I of this series.

## Introduction

The success of Volume I of this series has been far greater than we could ever have imagined. The book moved people. Some were outraged, some cheered, and most found the book to be very informative.

The reason some people were outraged was related to the contents of the book. People were upset for various reasons. To the *Moshiachistim* the Lubavitch Chasidim who believe that the Rebbe is the Messiah and it is their mission to tell the world of his second coming - any talk of the Rebbe as a person, rather than a deity, is considered disrespectful. <sup>(1)</sup> To some Lubavitchers, any publication about the Rebbe that has not passed through censorship by the leaders of the movement is considered dangerous. Since, over the years, the public has been led to believe many untruths about the Rebbe and Rebbetzin, some are fearful that these untruths may be exposed.

The following is an example of the misinformation given to the public and the press. In 1988, the day after the Rebbetzin of Lubavitch, Mrs. Chaya Mushka Schneerson, passed away, a Lubavitcher Chasid, who was a community leader in Crown Heights, told a reporter from *New York Newsday* that Mrs. Schneerson worked for the main branch of the New York Public Library as a translator of Russian books. <sup>(2)</sup> A confirmation from the Department of Records of the New York Public Library establishes that neither Chaya Mushka Schneerson, nor any other Schneerson, ever worked for the library. (See Exhibit IN.2 for a copy of the letter which Ms. Debra Davis of the Department of Records filled in and sent back to the author. Dr. Edward Kasinec, Curator of the Slavic Division of New York Public Library, also confirmed that Mrs. Schneerson never worked for the library.) Furthermore, the Rebbetzin's death certificate specifies her occupation as housewife. The same death certificate lists the Rebbe as being the provider of this information. (See Exhibit IN.3 for a copy of Rebbetzin Chaya Mushka's death certificate.) Also, in 1986, a dispute developed between Agudas Chasidei Chabad, the umbrella organization of Chabad in America, and the Previous Rebbe's grandson, Mr. Sholom Ber Gourary. The controversy erupted over the rightful ownership of the Previous Rebbe's library. In the course of the court case, the Rebbetzin gave a deposition and required a court-appointed translator to explain the questions being asked of her by the lawyers. (Her full deposition will be presented in Volume V when the case will be discussed in detail.) The deposition indicates that the Rebbetzin did not have a good command of the English language, something clearly required in her purported job at the New York Public Library.



Shaul Shimon Deutsch  
925 45th Street  
Brooklyn, N.Y. 11219

August 4, 1995

To: DEBRA DAVIS  
Department of Records  
New York Public Library

From: Shimon Deutsch

Did Chaya Moussia Schneerson or any Schneerson ever work for New York Public Library? **NO**

*Shimon Deutsch*  
Shimon Deutsch

P.S. Please fax back to (212) 238-9154

08-M brand  
Fax Transmittal Memo  
To: *Shaul Deutsch*  
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IN.2 In reply to an inquiry from the author to Ms. Debra Davis of the Department of Records of New York Public Library, Ms. Davis filled in her handwritten answer and faxed it back.

Additional proof that the Rebbe never worked are records at the Social Security Administration which show that the Rebbe never received any benefits, in contrast to the Rebbe, who applied for Social Security payments at the legal age of 73. The Rebbe continued to receive a Social Security check every month until the end of his life. (See Exhibit IN.4 for a copy of the Rebbe's SS-5 application to receive Social Security.)

DATE FILED		CERTIFICATE OF DEATH	
RECORDS DEPT. OF HEALTH CITY OF BROOKLYN		Certificate No. <b>156-88-102719</b>	
1. NAME OF DECEASED (Type or Print)		MOUSSIA SCHNEERSON (First Name) (Middle Name) (Last Name)	
MEDICAL CERTIFICATE OF DEATH (To be filled in by the Physician)			
2. PLACE OF DEATH	2b. Name of hospital or other facility if not facility, street address	2c. If in Hospital or Other Facility (Check)	2d. If inpatient, date of current admission
NEW YORK CITY BOROUGH Manhattan	The New York Hospital	1 <input type="checkbox"/> DOA 3 <input type="checkbox"/> Outpatient 2 <input type="checkbox"/> Emerg. 4 <input checked="" type="checkbox"/> Inpatient	Month 02 Day 09 Year 88
3a. Date and Hour of Death	(Month) (Day) (Year)	3b. HOUR	4. SEX
February 10 1988	12:39	AM	Female
5. APPROXIMATE AGE		73	
6. I HEREBY CERTIFY THAT: (Check One)			
<input type="checkbox"/> Dr. <input type="checkbox"/> A staff physician of this institution attended the deceased			
from February 9 1988 to February 10 1988 and last saw her alive at 12:25 AM on February 10 1988. I further certify that traumatic injury or poisoning DID NOT play any part in causing death, and that death did not occur in any unusual manner and was due entirely to NATURAL CAUSES.			
*See first instruction on reverse of certificate			
Witness my hand this 10th day of February 88		Signature <i>Shimon Deutsch</i>	
Name of Physician <i>Shimon Deutsch</i>		Address 525 E. 68th Street, NY, NY 10021	
(Type or Print)			
PERSONAL PARTICULARS (To be filled in by Funeral Director)			
7. Usual Residence	7b. County	7c. City, Town, or Location	7d. Street & House No. Zip Apt. No.
NEW YORK CITY	KINGS	BROOKLYN	1304 PRESIDENT ST 11217
8. Marital Status (Check One)	10. Name of Surviving Spouse (If wife, give maiden name)		
1 <input type="checkbox"/> Never Married 2 <input type="checkbox"/> Widowed 3 <input type="checkbox"/> Married or separated 4 <input type="checkbox"/> Divorced	MENDEL SCHNEERSON		
11. Date of birth (Month) (Day) (Year)	12. Age at last birthday	13. Social Security No.	
MARCH 3 1912	75	69-42-1287	
14a. Usual Occupation (Kind of work done during most of working lifetime, do not enter retired)		14b. Kind of Business	
HOUSEWIFE			
15. Birthplace (City & State or Foreign Country)	16. Education (Check only one)	17. Other name(s) by which decedent was known	
RUSSIA	0 1 1 12 13-15 16 17+ <input type="checkbox"/> 1 <input type="checkbox"/> 2 <input type="checkbox"/> 3 <input type="checkbox"/> 4 <input type="checkbox"/> 5	MOUSSIA SCHNEERSON	
18. NAME OF FATHER OF DECEDENT	19. MAIDEN NAME OF MOTHER OF DECEDENT		
YISROEL ISHAK SCHNEERSON	DINA N. SCHNEERSON		
20a. NAME OF INFORMANT	20b. RELATIONSHIP TO DECEDENT	20c. ADDRESS (City) (State) (Zip)	
MENDEL SCHNEERSON	HUSBAND	1304 PRESIDENT ST. BROOKLYN N.Y. 11217	
21a. NAME OF CEMETERY OR CREMATORY	21b. LOCATION (City, Town, State and Country)	21c. DATE OF BURIAL OR CREMATION	
MONTEFIORE CEMETERY	ST. ALBANS NEW YORK	FEB 10 1988	
22a. FUNERAL DIRECTOR	22b. ADDRESS		
SHOMREI HADAS CHAPELS	311 ET. HAMILTON PKWY, BKLYN.		

BUREAU OF VITAL RECORDS DEPARTMENT OF HEALTH THE CITY OF NEW YORK  
V910 (1/80)

This is to certify that the foregoing is a true copy of a record on file in the Department of Health. The Department of Health does not certify to the truth of the statements made thereon, as no inquiry as to the facts has been provided by law.

*Earlene Price*  
EARLENE PRICE  
CITY REGISTRAR

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VITAL RECORDS DEPARTMENT OF HEALTH THE CITY OF NEW YORK

DATE ISSUED **AUG 04 1995** DOCUMENT NO. **C830717**

IN.3 On the death certificate for Rebbe Chaya Mushka Schneerson, her occupation is listed as a housewife. The Rebbe provided this information.

(Courtesy of the New York City Department of Vital Records.)



The third category of people who were angered by Volume I were Lubavitcher Chasidim who demanded to know: "Who gave you the right to write the truth?" Although this may sound ridiculous to the average person reading this book, many in Crown Heights believe it to be a serious question. When asked what information in the book upset them, they responded, "Why was it necessary to write that the Rebbe's brother Yisroel Aryeh Leib became a Zionist and then a Marxist?" and "Why write that Berel was in a special home?"

My answer to them is that to record history is to record facts. History is not propaganda, and the Rebbe himself authorized the publication of this information.

IN.4 The Rebbe's SS-5 application to receive Social Security. (Freedom of Information, Department of Health and Human Services.)

One of the closest confidants of the Rebbe was Rabbi Dr. Tzvi Harkavi, librarian of Heichal Shlomo, the seat of Israel's Chief Rabbinate, and former resident of the city of Yekaterinoslav, Russia, where the Rebbe lived in his youth. Dr. Harkavi spent most of his life gathering information and writing about Yekaterinoslav. Among the books that he compiled was the memorial book on the city of Yekaterinoslav, known as *Sefer Yekaterinoslav - Dnepropetrovsk*. The book contained many historical facts about Yekaterinoslav, as well as memoirs of its residents. Because the Rebbe's father had been a prominent rabbi in Yekaterinoslav, Harkavi asked the Rebbe to provide information about his father and family. The section about Reb Leivik was written both by the Rebbe and Harkavi. The so-called controversial material about the Rebbe's brothers is recorded in the memorial book. (See Exhibit IN.5a-c for the chapter on the Rebbe's family in the Yekaterinoslav memorial book). Furthermore, when the Rebbe received the book from Harkavi, he sent him a letter of thanks. (See Exhibit IN.6 for a copy of the Rebbe's letter to Harkavi upon receiving *Sefer Yekaterinoslav - Dnepropetrovsk*.) The opening line of the letter reads, "I acknowledge receipt of *Sefer Yekaterinoslav* with much delight. I am hereby enclosing money to cover the postage."

Rabbi Binyomin Klein, one of the Rebbe's secretaries, told Rabbi N. Z. Gottlieb, Reb Leivik's biographer, that when Harkavi's book arrived, the Rebbe kept it on his desk for three weeks. (3) Never once did the Rebbe ask Dr. Harkavi to falsify any facts about the Rebbe's immediate family. The newspaper ads advertising the memorial book list, among the contributors of information, the Rebbe of Lubavitch. (See Exhibit IN.7 for a copy of an advertisement for the memorial book.) It is also interesting to note that most of the expenses incurred in publishing the memorial book were paid for by the President of

שרק שני גליונות יצאו ממנו, ובשניהם פורסם הרב גלמן מפרי עטו. גם ב"חזקת" הירבה לכתוב. בן 40 שנה נפטר הרב גלמן. חשק-בנים היה.

ראה עליו: ערכו באנציקלופדיה הציונית הדתית; במאמר למאמלי, אריה רפאלי, עמ' 73; נפתולי דור, ג. וסו; עזרי אהרון פרידמנטאל, (מכתב למערכת) מעריב (מיום 1) לחקר משפחות, צבי הרצבי, ע' 52; קהילת יקאטרינוסל, הוא, העבר תשי"ז, מע' 128 ואילך; יקטרינוסל - עיר ואם בישראל, הוא, שנה בשנה לתשכ"ט, מע' 288 ואילך.

### ג. הרב לוייצחק שניאורסון נ"ע

יוצאים מהכלל של עילוי: למד מפי רבה של פאדאברייא אנקא הרה"ג הרה"ח המפורסם ר' יואל חייקין, שהיה תלמידו של הרה"ח הנודע ר' פסח מאלאסטרקווער, מהחסידים המפורסמים שבמחיצת כ"ק האדמו"ר חזקו נ"ע. הרב ר' לויי היה חתנו של הרה"ג הרה"ח ר' מאיר-שלמה יאנובסקי נ"ע, רבה של ניקולאיב.

נשמך ע"י גאוני דורו: הגאון ר' חיים מבריסק ז"ל, הגאון ר' אליהו מייזל ז"ל מלודו ועוד. בתרשיט מקבל, כרבותו הראשונה, את משרתו הגדולה ב"ב, אוקראינה, שבה נשאר.

מלבד גאונו הגדולה בתורה הנגלית, היה בקיא נפלא בספרי הקבלה, משכיל מעמיק בחסידות חב"ד, ירא-שמים מרבים ובעל מידות טובות. מן החסידים המפורסמים אצל האדמו"ר מליובאוויטש [הרשב"ב]. שקר" בו מאד וחיבבו מאד.

מתרש"ב השתתף בכל האספות בענייני הכלל, שהאדמו"ר מליובאוויטש נ"ע ויעד אותן. חלק גדול לו במבצעי המצות לחיילים במלחמת יפאן-רוסיה, תרס"ד-תרס"ה; כמו כן באיסוף החומר להגנת בייליס במשפט עלילת-הדם.

כן גדול חלקו בקליטת פליטי פולין וליטא ב"ב וסביבותיה בשעתם. לאחר מכן שוב גדול חלקו במפעלי תורה וכלכלה [סיוע] של האדמו"ר מליובאוויטש שליט"א (הרי"ף) שנעשו במסירת-נפש.

בימי רבנותו ב"ב פעל רבות לטובת החזקת היהדות, הרבצת התורה וענייני הכלל בעירו וסביבותיו.

בת"ש נאסר ע"י השלטון הסובייטי, על פעולתו בתחומי מים האמורים, וגורש עם משפחתו למקום נידח בקאזאח"סטאן. הדבר השפיע השפעה רעה על בריאותו וגרם לפטירתו.

השאיר כתבים רבים בנגלה ובקבלה. חבל על דאבדוק ולא משתכחין. תנצ"ב.

בוועידה נשא הרב גלמן שתי הרצאות: א) על החינוך הדתי, חזקו לשינויים ותיקונים רבים ולחזקת מוסדות חדשים תורניים; ב) על הספרות והעיתונות לחרדים, בהציעו הקמת קרן גדולה לספרות, פעילות מרילית רחבה, רכישת בית דפוס משוכלל, פירסום ספרות חינוכית ועיתונות ראוייה לשמה.

ואמנם, כתוצאה מהצעתו שנתקבלה, התחיל להופיע בקיבוץ עיתון "אחדות" בעריכת הרב ש. י. זיין, אלא

ביום ה' כ"ח מנחם-אב [תשי"ד] הגיעה לחתנא דבי נשיאה, הרב מנחם מנדל שניאורסאהן, במברק, הידיעה העצובה על פטירת אביו הגדול, הרב-הגאון הרה"ח חסיד המפורסם ר' לוייצחק שניאורסאהן נ"ע, שנפטר בשבת, [כ'] מנחם-אב תשי"ד, בעיר אלמא-אטא, קאזאחסטאן ברוסיה [תאסיאטית]. פטירת הגאון הגדול והחסיד הגדול התרידה את כל חסידי חב"ד.



הרב ר' לוי היה נכד — מגזע כ"ק הרה"ח ר' ברוך-שלום נ"ע — כ"ק אדמו"ר הצמח-צדק נ"ע, נולד בח"י ניסן תרל"ח לאביו, הרה"ח ר' ברוך שניאור, שהיה חתנו של הגביר החסיד ר' זלמן חייקין מפאדאבריאנקא [רוסיה].

עוד בתחילת נעוריו הראה הרב רל"י כשרונות



תחת השבתה. כמו כן תחת פיקוחו היתה ה"שיבה", שנוסף לה אחד סמינר למורים. היו לו — לרב גלמן — תחנות לעלות ארצה ולייסד פקולטה למשפטים, אך לא זכה לכך, כי נפטר לצערנו הרב, כשהוא רק כבן 40. לחסידים היה הרב ר' לוי יצחק שניאורסון זצ"ל. חסידיו לא פעם השמיצו את כב' הרב גלמן. בעצמי שמעתי זאת. מובן שגם הרב שניאורסון פעל לא מעט במחיצתו. נהגייתו לא פעם כשעברתי במוצש"ק ע"י ביתו, מהניגונים הנפלאים ששרו שם. הכרתי את אשתו הרבנית שידעה עברית, וכשנפגשו דברתי אתה ע"י רית. והנה פעם אמרה לי, ששכחה ואינה מדברת עברית... צעיר בניהם היה לייבלה, שלמד תלמוד בהיותו בן חמש. לפי דברי אמו, וגדולה היתה שמחתו, כשילדינו הצליחו להכניסו לתנועה הציונית. הרב ע. ברושטיין (הרב מטעם לשעבר) חנך את בנו המוכשר בתנועה הציונית הגיע ללימוד התלמוד; סופו היה שנפגש לקומוניזם... ספרו, כשנפגשו השניים, התלונן בשיחה הרב ברושטיין לפני הרב שניאורסון על צערו ואכזבתו מכן טיפוחיו שהפך לקומוניסט. ענה לו הרב שניאורסון: כמנתי, כשנודע לי שבני לייבלה נעשה ציוני...

5.

והנה פרצה מלחמת העולם הראשונה על כל גורארי תיה, פגיעה ועלילותיה. המגורשים ממקומות הספר ופליטי התורב הגיעו אלינו. היות וצירנו היה בתחום המושב, השתקעו כאן רבים. כן הביאו תנה את הרבנים שאסרום כבני ערובה. אנשי העיר דאגו להם, קבלו אותם בחמימות וספקו את צרכיהם. למעשה, על אף כל הצער, היתה זאת ברכה רבה לעירנו, שהוערה בעירי דם יהודי חדש. בשנים אלה (1915-1916) התעשרה י"ב בכוחות יהודיים מקוריים של יהודי ליטא ופולין. עברו הנה ישיבות מלידא ומסלובודקה (שאחר כך עברה לליטבטוראד); בכל בתי הכנסת צלצלו קולותיהם של לומדי תורה. גם הגימנסיה של פ. כהן מחילטא, עם מטענה המבורך — המורים הנעלים: ד"ר י. ל. ברוך, ג. פינס, פ. שיפמן (בן-סירה), קוסטרנינסקי, קנטורוביץ, ד"ר ליכטנשטיין ועוד; נפתחה הגימנסיה "תרבות", התחזקה הסתדרות המורים שלקחו בה חלק; וילנציק, מולנסקי, ליטבאק ועוד, ושאהד הפעילים בה היה המורה שרגורודסקי. באו מוידוישאים; קאזאקביץ, דבורקין, רובינוב, בוגוסלאבסקי ועוד. נוסדו שני סמי-

נרים. אחד מטעם "תרבות" חשני בפיקוחו של הרב גלמן. נפתחו שני גני ילדים. אחד מהם בעברית בהנהלת הגב' חיה ליכטנשטיין-ויצמן חשני בידיה. התעמולה הציונית היתה רבה ומקיפה. ולימוד חשפה העברית התפשט התרחב. גם וידידישאים לא טמנו ידם בצלחת ותחתו בתעמולה חסרת נימוס. כמורכ, התקיימו הרצאות למורים בכל המקצועות. שבאחדות מן ביקרתי, ומר ג. פינס היה תרוע החיה בהן. העבודה הציונית היתה רבה ומקיפה; דאגו לנשיי התיילים, לפליטים ולילדיהם, שבשבילים סידרגו, נוסף לגני-הילדים, "ככרה" \* Площадка בהדרכת הגננות חנינה ליטבאק ובתו של המורה קאנטורוביץ, חיתתי מאספת את הילדים מסביבתי ותאר כך מחזירה אותם לבתיהם.

במקרה התידתי עם משפחה מפנינסק, שבאו יחד עם הבנק משם. דרכה הכרתי עוד אחדים מפנינסק שהיו ציונים פעילים ומסורים; יוסף ברגמן, האחים אייזנברג ארליך ועוד. בהנהלת ארליך נפתח בית מלאכה למס' גרות. שבו קבלו התלמידים משכורת קטנה וגם ארוחת צהריים. בביתי גרו אז תאחים משה ויחזקאל וסם, מתלמידי הגימנסיה "הרצליה" שחזרו מארץ ולמוד ב"ב. דיבורם העברי עשה רושם רב עלינו והם לימדו את ילדי עברית.

6.

והנה הצהרת בלפור! אין לתאר את השמחה, ההתרגשות והתקוות אצלנו! העבודה הציונית לא רפתה. עוד גימנסיה עברית של מר קחונובסקי נפתחה ברחוב אופורטוניא. בין המורים בה היו: תאחים לוי (יהודי לייב הוא עכשיו הרב הראשי במוסקבה), ארש — אביו של שחקן "הבימה" אביטל, שלש בנותיו של קחונובסקי וחתנו. תלמידים לא חסרו, ודוד הוריס, שביניהם דייתי גם אני. עשה תרבה לשיפור הלימודים העבריים וכן למען הגימנסיה עצמה. סידרגו, למרות סכנת מלחמת האזרחים, חנינה לילדים בליג בעומר, ובתחלוקה ברחובות העיר תענו לחורשה אחת שם סידרגו מיש' חקים, שירה בציבור ועוד. הפעילות הציונית הלכה והתרחבה, ואתה גם לימודי חשפה העברית בגימנסיה של כהן והנהנו לימודי כל המקצועות בעברית. דבר

\* "ככרה" ברוסית Площадка מקום בן או חצר מרוחקת למשחקי ילדים.

[עד כאן האדמור"ר הרייץ זצ"ל מחתנו, שהרגמתי מידיש מ, קובץ ליובאוויטש" (ניו-יורק תש"ד), התוספות במרובעים בכתב-ידו של האדמור"ר הרמ"מ שליט"א, ששלח אלי. — צ.ה.]

בעצם היה מיועד להיות אדמור"ר. ושיטה היתה לו בחב"ד. ולא בא לידי גילוי בדפוס בחייו. וחלק מכתבים הגיעו רק בשנים האחרונות אל הבן האדמור"ר בברוקלין משם. מאלמא-אסא. והם הולכים ונדפסים כ"ליקוטי לוי יצחק"; הערות לספר התניא (ברוקלין, תשל"ו ובצילום בה בשנה בכפר חב"ד בישראל); הערות לספר הוזהר ב"ב' חלקים (כנ"ל) ושם צילמו בגירוש, תולדות עצמו בדרך חב"ד, פאקסימיל כתב-ידו (בשולי הספר) וכעת יצא עוד כרך — על הש"ס.

וזכור אני אותו עומד על הבימה בביה"כ קאזאצ'יא בתג השבועות לפני מוסף וחוצב להבות על דמות המשיח. וכן ראיתיו בבית הכנסת שלו — פיטובקא. וכל פרשת גבורתו וזהר אישיותו הכרומאטית בגי' רש הלא היא כתובה ב"זכרונות הרבנית חנה שניאורסון (ע"ה)" רעיתו בשיכופל (בידי 135 עמודים), שכתבתם בידיש בבואה מברמ"מ לאחר השואה לארה"ב לקרובים בלבד [ואני עומד לפרסמם ברבים כראוי להם. והעתק מהם מסרתי לגניזה למכון יהדות זמננו באוניברסיטה העברית ירושלים]. גם הסקירה "רבי לוי יצחק שניאורסון נ"ע — ליום פטירתו כ" באב [לרב חנוך גליצנשטיין. כפר חב"ד, תש"ד] תורמת לעיצוב הדמות הנפלאה-המפליאה וקורותיה. ראה עליו: נפתלי דוד, ב', עמ' 301; ע"ד פרידנטאל המנחם ב"הינס" של הליברלים, (שנה 2). הרייץ במכתבו לועידת קורוסטין בתרפ"ז ("בטאון חב"ד", אלול תשל"ל, עמ' 129) כתב:

„בכ"ו עד כ"ח באב תרע"ו במוסקבה היתה אסיפת רבנים שבה השתתפו: הרב שמואל ממוסקבה, הרב יצחק יעקב מפוניוויז', הרב אליעזר רבינובין מפינסק, הרב מנחם מנדל זון מצ'ין, הרב ישראל מאיר הכהן חפץ חיים מראדין, הרב חיים שחר גרודנינסקי מחילטא, הרב לוי יצחק שניאורסון

נולד ב"ג באדר בתרנ"ד בניקופול, פלך י"ב. מוצא משפחתו מליטא. מצאצאי רבי רפאל מהמבורג המפורסם. בעל "תורת יקותיאל" ועוד — מתתנו הגאון ר' אריה לייב בן הגאון ר' שמואל אב"ד ורב הגליל גרודנא. בעל "תשובות שמואל" ו"מר שמואל", נכד הגאון בעל "בית שמואל"; שלשלת יחסין עד רש"י ועד דוד המלך.

כאמור — במאמרו של הרב לוי על הרבנות ב"ב

מיקפרינושלם, הרב שמריתו ליב מויטבסק, הרב מנחם מנדל מפאריץ, ועוד.

שלשה בנים היו לו. דובכר, לא נשוי, בדכאנו מת. דומה, בקאזאסטאן, הי"ד.

הצעיר ישראל-אריה-לייב, פילוי, נתפס להשכלה, למארכסיזם, לטרובצקיס ופירסם באכסניות מארכסיס-טיות בברמ"מ בהיותו עוד שם. עלה לארץ-ישראל כשהוא רחוק מתורה וחב"ד. היה ספרן בת"א בספריה פרטית אוטוידאקט, מתמאטיקאי. מתאום הוזמן להר"ות מתמאטיקה באוניברסיטת לידס באנגליה. והוא נשוי ואב לשניים (?). לא עברו חדשים אחדים והוא נפטר בדמי ימיו מוות טרגי והובא לקבורה לצפת, לפי הוראות אחיו הגדול ר' מנחם-מנדל.

השלישי — הוא פאר הבית, פאר העיר, פאר הדור, האדמור"ר מליובאוויטש שליט"א היום, היושב, משום-מה, עד כה בברוקלין.

יצא מברמ"מ עם חותנו הרייץ זצ"ל. תורה וחב"ד — מפי אביו. עוד בבית אביו נזקק גם ללימודי חול. מורו הראשון לכך ב"ב — ישראל אידלסון (השר ברייהודה המנחם). פילוסופיה באוניברסיטת ברלין. הגדסה חשמי-לאית באוניברסיטת פאריז (איג'ר מוסמך).

נשיא חב"ד, אחד מגדולי הדור. משפיע וקובע בעולם היהודי כולו, בישראל. ספרות שלמה ישנה עליו. אליעזר שטיינמן ז"ל — והוא אינו מן המימסד הדתי, כידוע (ראה "קומוניסטן עברי" שלו בשעתו) — קובע לו מדור ב"באר החסידות" (משנת חב"ד, כרך ב', מדור ג'). עליו ומאמרותיו. בסוף אותו כרך, מצ"ח. גליצנ' שטיין, עד תשט"ו, ערכים ביבליוגרפיים מפירסומי רמ"ש, מהם מקובצים. יש שנים שבהם נדפסו עד 74 מאמרים ושיחות — בעברית, בידיש, באנגלית. הוא שולט גם ברוסית, בצרפתית ובגרמנית.

על הרבנית חנה ע"ה — ראה רשימתי ב"דבר", אמה של: מלכות חב"ד".

## ג. הרב יהודה-לייב לוי ז"ל

בספר — היה סבו, רבי נתן ברב משה ז"ל שולמאן, המכונה לעווי-לעווי (לא משבט לוי), ומכאן שם המשפחה: לוין, רב גדול ודיין אצל תגאון מלכיים זצ"ל. בסוף ימיו רב בניקופול, אחריו שימש שם. מתרנ"ו, כרב אביו של ריליל — ר' אליהו שמואל ז"ל, שהיה אחר כך, מתרנ"ט, רב ב"ב [את ניקופול עזב, בגלל שהובא לשם רבי שני חב"ד, ולא רצה במחלוקת]. בן 5 בא ריליל לייב.



RABBI MENACHEM M. SCHNEERSON  
Lubavitch  
770 Eastern Parkway  
Brooklyn, N. Y. 11213  
Hyacinth 3-9250

מחזק מענדל שניאורסאהן  
ליובאוויטש  
770 אימפרן פארקוויי  
ברוקלין, נ.י.

ב"ה, מוצאי שבת, ב' דר"ח אדר ראשון  
שנה השביעית, ה'תשל"ג.  
ברוקלין, נ.י.

הו"ח א. א. נ"נ עוסק בצ"צ כו'  
הרב צבי שי'

שלום וברכה!

מאשר הנני קבלת המסר "יקאטרנוסלאב", ות"ח ח"ח. ונ"ר (זלמן שזר) ונ"ר  
כבר נדבר כמה פעמים במשך השנה ע"ד נקודה המיוחדת של שנה זו -  
שחוכנה וכמה מענייני קטורים ביום השבת:  
כל השנה כולה - שנה השביעית - עלי' נאמר שבת שבתון ירי' לארץ  
שבת להו',  
ראש השנה, שבו נידונים ונקבעים מאורעות כל ימי השנה - חל להיות  
בשבת,  
ר"ה לדא"ה אשר הנחילונו אבותינו הק' זצוקלה"ה נ"ע זי"ע והיא  
היא חורת הבעש"ט ז"ל - יס כסלו - חל להיות בשבת,  
יום הסחלקות של נשיא דורנו - כ"ק מו"ח אדמו"ר - יו"ד שבט - חל  
להיות בשבת,  
ובהיותה שנה מעוברת - הרי ראש ותחלת חדש העבור - חל להיות בשבת.  
והנה ענין העיבור בכללו - שעל ידו משלימים את החסר (במספר הימים -  
ביחס לשנת החמה) במשך שנים שעברו וגם מוסיפים כמה ימים על ימי שנת החמה.  
ענין יום השבת הוא - מנוחה ועונג וכמ"ש וקראת לשבת עונג וכל פעולות  
האדם בו ועניניו ה"ה מחוץ עונג ובאופן דעונג.  
ויה"ר שכהנ"ל יעורר את כא"א, בחוככי כלל ישראל, ועד שיצליח למלאות  
את כל החסר במשך כל ימי חייו ולהשלימו ולהוסיף עליו, הלון והוסיף ואור  
וע"פ הציווי להלך אחר מדותיו של הקב"ה שמהם: וצדקתך אלקים עד מרום  
בו' ומתהומות הארץ בו',  
להאיר בעניני מרום (חומ"צ) ובעניני חסד (עוה"ז) הגשמי והחומרי ממש  
סאין תחתון למטה ממנו),  
ולעשות כ"ז מחוץ מנוחה ועונג אמתיים,  
עדי נזכה בקרוב ממש לגאולה האמתית והשלימה עלי' נאמר: בשובה ונחת  
חושעון.

יחסי בברכה  
גננים  
24/10

IN.6 Letter sent by the Rebbe to Dr. Harkavi thanking him upon receiving the copy of the memorial book of Yekaterinoslav. The opening line of the letter reads "I acknowledge the receipt of Sefer Yekaterinoslav with much delight."

(Courtesy of Genazim - The Hebrew Poets Society - Tel Aviv, Israel.)



IN.7 Advertisement which appeared in the Israeli newspapers promoting the memorial book, listing that the Rebbe supplied information.

(From Dr. Zvi Harkavi papers)



IN.8 The former President of Israel, Zalman Shazar, a close friend of the Rebbe, sent Dr. Harkavi a check to cover the expenses of the memorial book.

(From the Dr. Zvi Harkavi papers)

Israel at that time, Zalman Shazar, a close personal friend of the Rebbe. (See Exhibit IN.8 for a copy of the check which Shazar sent to Harkavi for the expenses of the book.) This clearly points to the fact that the Rebbe strongly supported honest, straightforward writing, even about his own family. There is no indication in any of the Rebbe's letters to Dr. Harkavi that the Rebbe was embarrassed or uneasy concerning the treatment of his brothers in the book.

In commemoration of the 50th anniversary of the Rebbe's arrival in America, I produced *Kovets Chof Ches Sivan*, a short history of the Rebbe's trials and tribulations during World War II. Part of the story of the Rebbe's rescue centered on the problem that although the Rebbe was an electrical engineer living in Paris, the Previous Rebbe was trying to bring him to America on a special non-quota visa reserved for ministers of religion. While I was compiling the book, many expressed the opinion that they thought it inappropriate to publish such information about the Rebbe.

However, when the manuscript was given to the Rebbe to edit, he left everything intact as written and decided personally to hand out the book to all who were in 770 (the Lubavitch headquarters) on the 50th anniversary of his coming to America. What greater measure of support could the Rebbe have shown than to distribute, with his own hands, a booklet which was

historically accurate? At the time, it was unprecedented for the Rebbe to edit anything written about himself. It is worthwhile to note that, at the same time that the booklet was given to the Rebbe for his approval, a transcript of one of the Rebbe's Chasidic discourses was submitted by Rabbi Hershel Notik. The Rebbe chose to distribute a booklet written by a young author, over his own Chasidic discourse. It was later decided to add the Chasidic discourse as an appendix to the booklet. The only explanation that can be offered is that the Rebbe valued truthfulness and total honesty when writing history, even when it concerned himself.

As mentioned in the introduction to Volume I of this series, a large number of the Rebbe's followers really believe many of the well-intentioned, but





IN.8a The Rebbe and Zalman Shazar.

unfounded, stories about him. It seems as if any story told about the Rebbe and his greatness is accepted as unquestionable truth by his followers. While preparing this volume, I learned something new. There are certain individuals who deliberately misinform the public about the Rebbe. I have already given, as an example, the fabrication that the Rebbetzin worked as a translator of Russian books for The New York Public Library. Another illustration of the kind of misinformation that I had to sift through in preparation for Volume II is the following episode. Shortly after the publication of the first volume, I received a phone call from a certain individual who claimed to know someone who had studied with the Rebbe at the Sorbonne. This so-called classmate of the Rebbe informed me, over the phone, that he had a long-standing relationship with the Rebbe dating back to his days at the Sorbonne.

This "classmate" of the Rebbe identified himself as Dr. Benjamin Strong of Potomac, Maryland, just outside Washington, D.C. The following week, I found myself in the living room of Dr. Strong's home. After a three-hour interview with him about his relationship with the Rebbe, I was unable to determine if the man was telling the truth. He promised to show me all his records and even to provide me with the names of other classmates who had attended the Sorbonne with the Rebbe. It took two months for Dr. Strong to send me all the information. The package contained three items: a letter giving the names of the Rebbe's classmates; a clipping from an encyclopedia giving a summary of biographical information about the Rebbe;

and a photograph purported to be that of the Rebbe, taken at the Sorbonne. (See Exhibit IN.9 and IN.10 for a copy of Dr. Strong's letter and the so-called entrance photo of the Rebbe at the Sorbonne.) Anyone who looks at the photograph can see that it does not depict the Rebbe.

I decided to research the names of the Rebbe's so-called classmates, and found the following. Charles Edouard Guillaume, a Frenchman, received the Nobel Prize for Physics in 1920, almost fourteen years before the Rebbe arrived in Paris. In fact, according to *Nobel Prize Winners*, Guillaume earned his Ph.D. in 1882, twenty years before the Rebbe was born! A second "classmate", Max Theodore Felix Von Laue, earned his Ph.D. in 1903,

Dr. Benjamin Strong  
10900 Gainsborough Rd.  
Potomac, MD 20854  
301-299-9307

September 20th, 1995

Dear Shaul Shimon Deutsch  
925 45th Street  
Brooklyn, New York 11219

Dear Mr. Deutsch,

Enclosed is the picture that I have of Menachem Mendel Schneerson.

This was the entrance identification picture that was necessary to enter the Sorbonne in Paris. When we both left the University we exchanged our entrance photographs.

I might add that the following persons were in our class:

Oscar Klein  
Leon Rosenfeld  
Stefan Rozental  
Vladimir K. Zworykin  
Harlow Shapley

V.M. Slipper  
Max Talmei  
Leo Szilard  
Karl Polanyi  
Max Theodor Felix von Laue  
Nobel prize winner)

Charles Edouard Guillaume  
Nobel Prize Winner

I also enclosed a short background that I thought might interest you.

Please take care of the Rebbe's picture as I was proud to have known and studied with him

Wishing you and your family a Very, Very happy New Year

With personal regards,

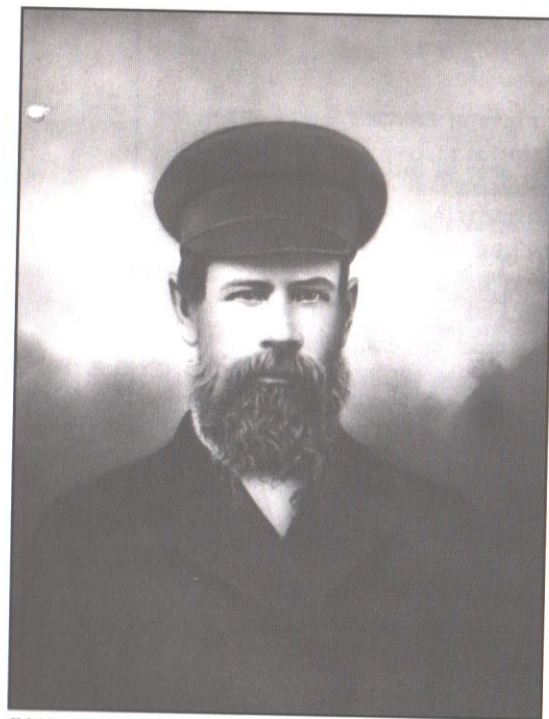
Benjamin Strong

IN.9 Dr. Benjamin Strong's letter to the author.



when the Rebbe was a one-year-old, and received the Nobel Prize for Physics in 1914, when the Rebbe was twelve years old.<sup>(4)</sup> Neither of these men ever studied at the Sorbonne. It is interesting to note that Dr. Strong's dream-team list of the Rebbe's peers even includes Leo Szilard, a man involved in the development of the atom bomb.<sup>(5)</sup> Dr. Strong, or whoever put him up to this little game, didn't bother to do his homework.<sup>(6)</sup> In chapters IX and X of this volume, I will discuss the Rebbe's relationship to these men of science. The Rebbe would be associated with some of the above mentioned scientists during his years in Berlin, not Paris, not as his classmates, rather as his professors.

At this time, I would like to thank all those who have shown real support for my work both publicly and privately. I also wish to thank a number of people who helped me in my research for Volume II. They are: my close friend Zalman Alpert of the Mendel Gottesman Library at Yeshiva University; Dr. Marc Schapiro at the University of Scranton; Dr. Diane Spielmann of the Leo Baeck Institute; Dr. W. Schultze, Archivist of the



IN.10 Dr. Benjamin Strong's purported picture of the Rebbe. Anyone can clearly see that it is not the Rebbe.

Humbolt Universitat in Berlin; Rabbi Jerry Schwartzbart at The Jewish Theological Seminary; Mr. Michael Ronn of the Brooklyn Public Library; Dr. David Halivni of Columbia University; Mrs. Pearl Berger, Dean of Libraries at Yeshiva University; Dr. David Kranzler; Dr. Judith Caar of the Genealogy and Local History Section of the New York Public Library; Ms. Rose De Crista of the National Archives and Record Center in Bayonne N.J.; Ms. Kathy Nacastro of the National Archives, Washington D.C.; Mr. M. Harrison of the Immigration and Nationality Department in England. Ms. Carol Walter of Duke University Archives and Ms. Danielle Green of Harvard University Archives. The Archivists at the Roosevelt

Library in Hyde Park, New York; Ms. Pninah Abramson, Picture Archivist at the YIVO Institute; Dr. Fritz Rothschild and Dr. Samuel Dresner of the Jewish Theological Seminary; Dr. Chaim Soloveitchik, for his extensive help in setting the record straight once and for all about his father's relationship with the Rebbe; my copy editor, Ms. Pearl Lam; Rabbi Sholom Ber

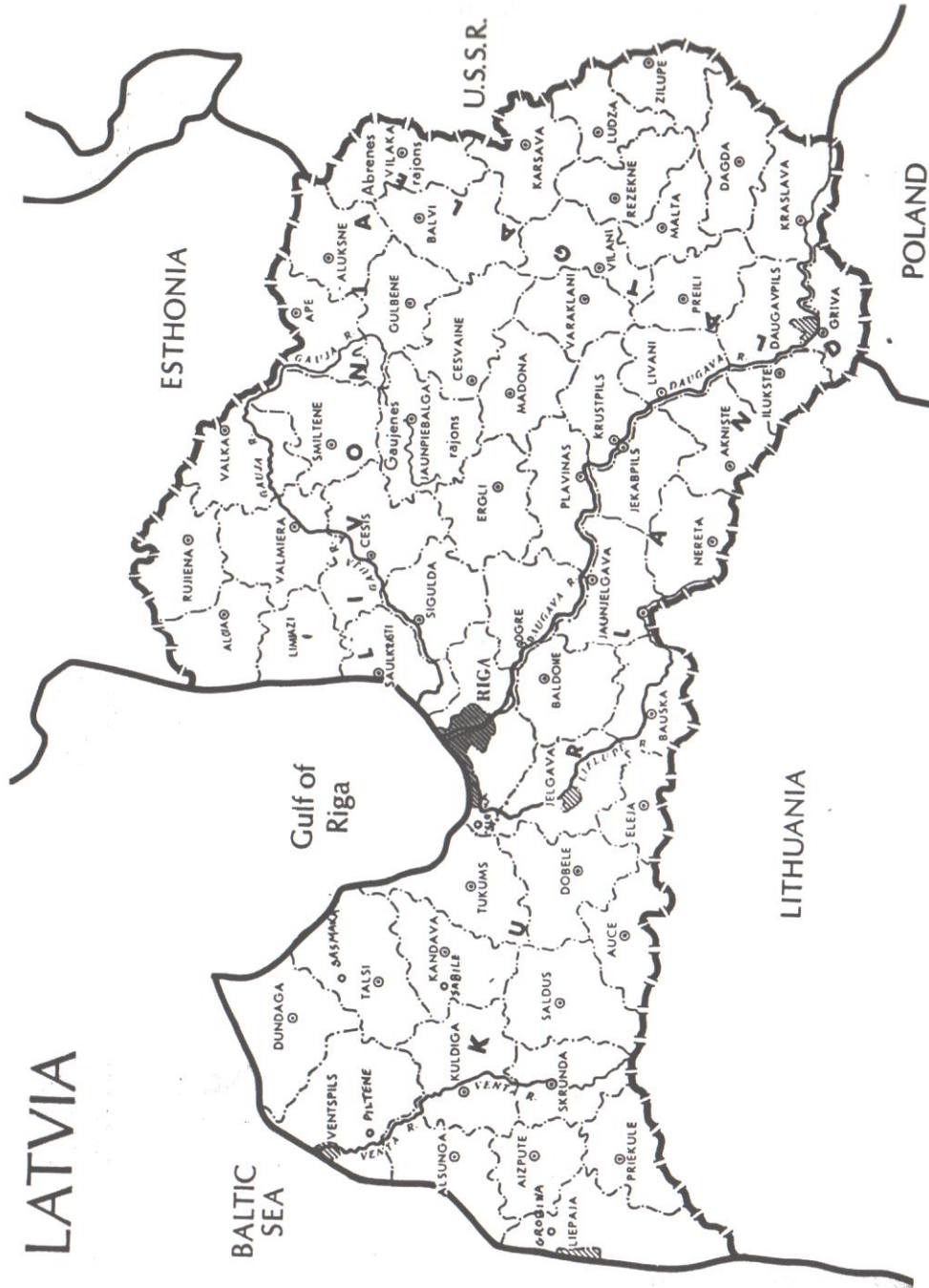
Schneerson; Rebbetzin Rochel Altein; Mr. Jonathan Cohen, for his tremendous moral support; my great-great uncle, Rabbi Avraham Schreiber of Forest Hills; Mrs. Debbie Newmark; the late Rabbi Shmuel Heber of St. Louis; Dr. Shnayer Z. Leiman, of Brooklyn College, for his extensive praise of my book at one of his weekly *Shabbos* lectures; Mr. Vincent Sanudo, Freedom of Information Officer at the Department of Health and Human Services; Mr. Zachary Baker and Ms. Fruma Mohrer of the YIVO Institute; Mrs. Denise Gluck and Ms. Regina Chembarg of The American Jewish Joint Distribution Committee Archives; Mr. Eric Nooter, Picture Archivist at the JDC; Rabbi Moshe Kolodny of The Agudath Israel Archives; Rabbi Yissocher Hirsch of Brooklyn, New York for sharing with me his vast knowledge of Jewish history; Dr. Nissan Mindel for the information that he shared with me about Mordechai Dubin, Latvia and his relationship with the Rebbe over the years; Rabbi Aron Chitrick for sharing with me, during our daily car ride to Manhattan, his vast knowledge of Chabad history as well as his experiences in working with the Rebbe and Rabbi Chodakov; Rabbi Sholom Israel Chodakov for stories about his father told to me during his father's *Shiva*; Rabbi Sholom Ber Levine for allowing me to do research at the Agudas Chasidei Chabad Library over the years; Rabbi Naftali Zvi Gottlieb, author of *Toldos Levi Yitzchok*, for his warmth and hospitality during my trip to Israel in the summer of '94. Finally, I would like to thank Mordechai Shmuel Koziminsky for sharing with me his vast knowledge of Chabad history and Rabbi Binyomin Althaus for all the information that he provided to me about his relationship with the Schneerson family.

Finally I would like to thank my wife Pe'er, who is the mother to my children and the partner of my life.

Shaul Shimon Deutsch

Adar I 5757  
February 1997





# Chapter I

## Latvia - The New Beginning

From the moment the Rebbe crossed the Russian border into Latvia, a new era in his life began. Latvia became more than just another country in which the Rebbe and his father-in-law, the Previous Rebbe (Rabbi Yosef Yitzchak Schneerson), would take up residence. Its effect would last their entire lifetimes. New friendships would be forged, (1) new acquaintances would be made (2) and it would be the spirit of Latvia that, eventually, both the Previous Rebbe and the Rebbe would try to transplant onto American soil in the post-Holocaust era. (3)



1.1 A news clipping from the Latvian Newspaper, Der Haint, informing the public of the upcoming arrival of Rabbi Yosef Yitzchak Schneerson, the sixth Lubavitcher Rebbe, in Latvia.

In order to get a true sense of the uniqueness of Latvia and the situation of the Jews there, a brief history of the country that existed between the two World Wars is in order. (4) Latvia, Estonia and Lithuania were established as independent states in November of 1918. (5) Located in northern Europe between Estonia and Lithuania, Latvia spans 24,600 square miles. Before World War I, the Jewish population of Latvia numbered about 190,000 Jews, 7.4% of the total population. During the years of World War I, many Jews who were forced to leave relocated deep in the interior of Russia, so that, by 1920, only 79,644 Jews remained in Latvia. After the newly-formed Latvian government made peace with Russia in 1920, many former residents returned and, by 1925, the Jewish population had once again increased, to 95,675. (6)

There was a great diversity of Jewish groups in Latvia. They ranged from the ultra-Orthodox Agudath Israel, to the modern-Orthodox Mizrahi, to Zionists groups such as Hatchiyah and Shomer Hatzair, and to the most secular groups such as the Bund. Each organization functioned independently of the others. The Jewish school system in Latvia had many divisions, representing the various groups. The secular Yiddishists had their own schools, and the modern Orthodox had Torah Im Derech Eretz schools which combined Torah studies with a secular education. There





4. כינוס צעירי אגודת ישראל, ריגה תרצ"ג.  
יושבים מימין לשמאל: הרב א. סלוצניסקי, יצחק גולדמן, הרב מ. סלוצניסקי, הרב מ. סייק, שמעון יצחק ויסנברג, הרב יוסף גליק, הרב לוי, חיים חודקוב, מ. קלוסל, עומד הקיצוני מימין: שמעון קליוב.

1.2 Group picture of Zeirei Agudath Israel of Latvia. Sitting in the front row 2nd from the left is Rabbi Chaim Chodakov, who would later serve as the Rebbe's Secretary. Sitting fifth from the left is Shimon Yitzchak Vitenberg. Sixth from the left is Rabbi Pinchas Teitz, who would later serve as Rabbi in Elizabeth, New Jersey.

(From Yehadut Latvia.)



3. ראשי המזרחי בלסביה  
יושבים מימין לשמאל: אשר רבינוביץ, יצחק זאב רבינו, חיים לובוצקי, הרב ד"ר מרדכי נורדק, מרדכי בלומנטל, מנדל נור, זליג שלוינגר, זלמן זלמנוביץ.  
עומדים מימין לשמאל: צבי יעקב קסל, מינקוב, זילברמן, אויגן, דוד ליקניצקי, ליב ברוידה, משה וינברג, ראובן חובש.

1.3 Leaders of the Mizrahi movement in Latvia.

(From Yehadut Latvia.)



2. ועידת צעירי ציון בלסביה  
יושבים מימין לשמאל: י. וויניק, ב. לוי, ד"ר ז. גורדון, מ. גולד, מ. בובוב, ברנשטיין, מרדכי מ. לורסון, מ. ציגלר, ש. גוז, מ. גרסון, גבי פלח שושינה, י. יצקן, וינקור, בליצקי.  
יושבים ליד שולחן הנשיאות מימין לשמאל: ז. מילסון, וילנוביץ, ז. חנושיק, י. יפה, ד. חגי, ז. לונברג.

1.4 Leaders of the Zionist faction Zeirei Zion in Latvia.

(From Yehadut Latvia.)

were even schools which served new Russian immigrants.<sup>(7)</sup> The diversity of all these groups in Latvia was due to the autonomy given by the government to the Jewish citizens. This autonomy allowed the Jews themselves to run their own community affairs.<sup>(7A)</sup>



1.5 The Previous Rebbe, Rabbi Yosef Yitzchak Schneerson, upon his arrival in Latvia.

Vitenberg. Leopold Fishman represented the National Democratic Party and Mordechai Newark represented the Mizrahi Party.<sup>(8)</sup>

The Jews of Latvia were well represented by Jewish politicians in the Latvian Parliament, known as the *Saeima*. There were a total of 100 members in the Latvian *Saeima*. During the first election, five Jewish members were elected<sup>(7B)</sup>. The Agudath Israel party had two members: Mordechai Dubin and Reuven



Most of the Jewish members retained their seats for second and third terms.

The most influential member of the Jewish delegation was Mordechai Dubin. (All Latvian last names end with "S", therefore, he was referred to as "Dubins".) Dubin was a man who wore many hats in Latvia. He was head of the Jewish community of Riga (known as the Rosh Hakahal),<sup>(9)</sup> the leader of the Agudath Israel Party, head of Machne Israel,<sup>(10)</sup> and an executive member of both Keren Ha-Chinuch Be-Latvia, and Zeirei Agudas Israel.<sup>(11)</sup> This was in addition to the assistance he gave to the streams of people who would line up outside his door every day.<sup>(12)</sup>

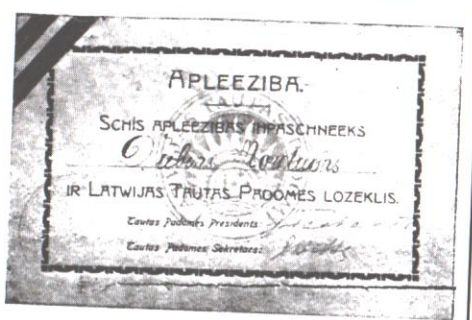


ר' זלמן בער דובין ע"ה  
דער מאַטער פון דינער ראש הקהל.

1.6 Mordechai Dubin's father. This picture was published in the Latvian Yiddish newspaper Der Haint. The caption of the picture identifies his father's name as "Zalman Ber". However, the tombstone of Dubin lists his father's name as "Schneur Zalman".

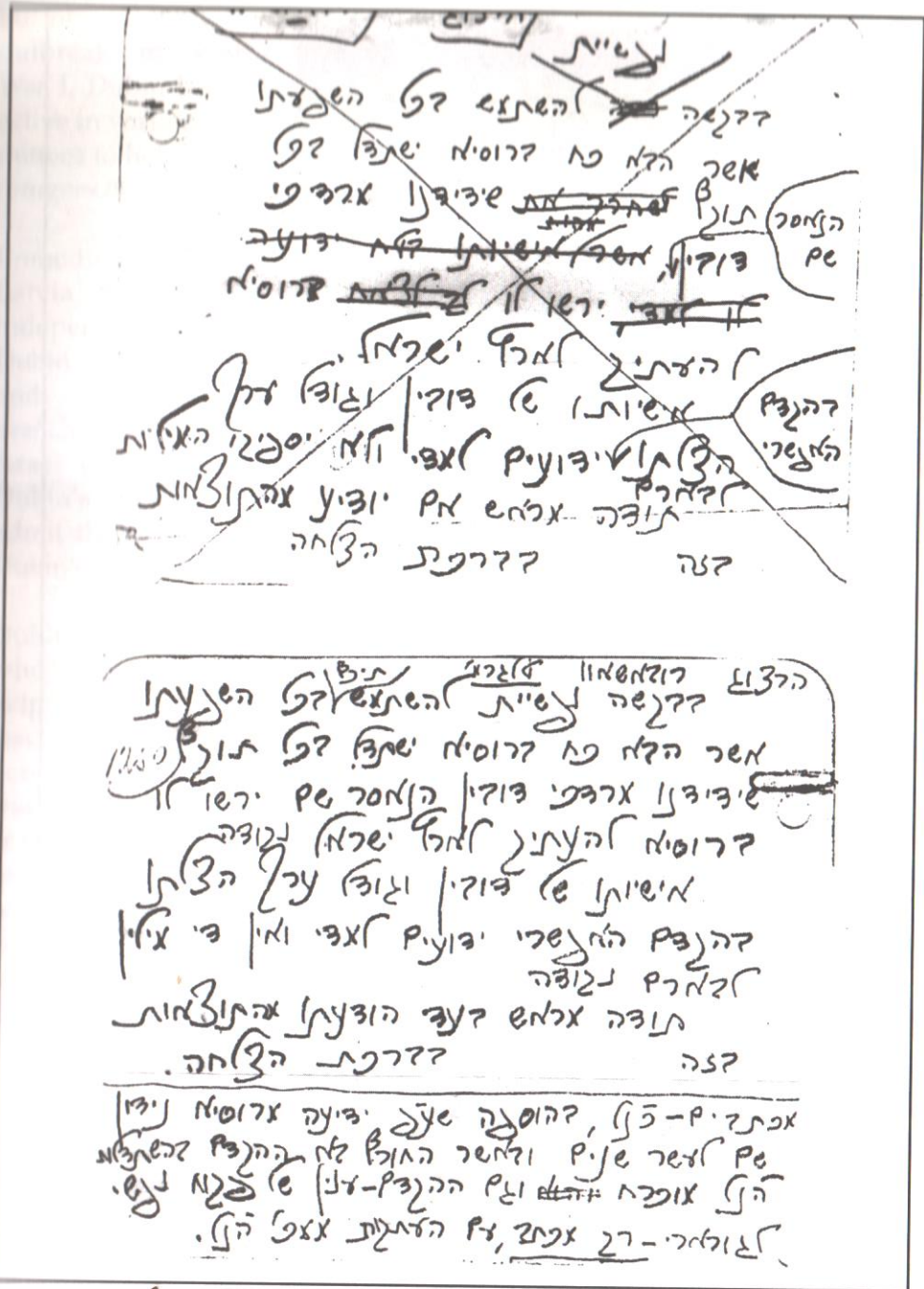
From Der Haint March 13, 1938

It was Mordechai Dubin who was largely responsible for saving the Previous Rebbe and his family from the hands of the Jewish Communists and it was he who negotiated with the Russian government to allow the Previous Rebbe to leave Russia with his family and his famed library. At that time, the Rebbe was unmarried and the Soviet authorities refused to



די באשייניקונג פון מ. דובין אלס מיטגליד פון סאלקס ראט

1.7 Copy of Dubin's official identification cards as a member of the Latvian Saeima.  
(Courtesy of the YIVO Institute - Territorial Collection - Latvia.)



1.8 A handwritten memo by the Rebbe addressed to the Chief Rabbi of Israel, Rabbi Hertzog, and Zalman Shazar, requesting that they do everything humanly possible to rescue Dubin.

give the Rebbe an exit visa. The Previous Rebbe insisted that, without a visa for the Rebbe, he would not leave. At one point the authorities remarked, "You could find another son-in-law for your daughter." To



## MEMORANDUM

for

THE FIRST LADY OF THE LAND  
MRS. ELEANOR ROOSEVELT  
THE WHITE HOUSE  
Tuesday, March 18th, 1941,  
3.30 p.m.

concerning

MR. MORDUCHS DUBINS, Riga.

1. DUBINS Morduchs born in 1889 in Riga. Address:  
Dubins Fanija (wife) Skolas iela 4, Riga, Latvia.  
Dubins Zalman (son)  
Dubins Edite (son's wife)
2. Activities: One of the foremost Jewish public workers in Europe, notably in Latvia and the Baltics. Member of the Latvian Parliament (Saeima) throughout Latvia's existence as an independent republic, since 1918. Personal friend of the former President of the Latvian Republic, Dr. Karlis Ulmanis. - Lifelong Head of the important Jewish community of Riga. Deeply religious. One of the leaders of the Agudas Israel organization of orthodox Jews. - A great champion of the immigrant and refugee, securing for them temporary and permanent asylum in his country. - Generally a selfless worker for the public welfare, devoting his entire life - time, energy and money - for the good of all without distinction of race, faith and party, and therefore esteemed and honored by all, Jews and non-Jews alike.
3. When the Soviet occupation of Latvia became imminent, a political-refugee-visa was granted him by the U.S. Department of State and transmitted through the American Consulate in Riga. However, the subsequent closing of the American Legation in Riga, after Latvia had been occupied by the Soviet, caused delay, and as a result Mr. Dubin could not avail himself of the American hospitality in good time.
4. HIS ARREST BY THE SOVIET AUTHORITIES: Information was recently received by cable that Mr. Morduchs Dubins had been arrested by the Soviet authorities in Riga, and that the very safety of his person was involved.  
  
His arrest could, of course, only have been caused by political and anti-religious considerations, in view of his record of past public activities.
5. EARNEST INTERCESSION with the Soviet authorities, through the American Ambassador to Moscow, Hon. Laurence A. Steinhardt, as well as through the Soviet Ambassador to Washington, M. Oumansky, is urgently needed.  
  
APPEALING to the First Lady of the Land, famous for her kindness and great humanitarian work, to kindly intervene in behalf of a distinguished public worker and humanitarian, Senator Morduchs Dubins, through the above mentioned channels, with a view to securing the early release of Mr. Dubins, and his deportation together with his family to this country, where asylum and refuge are awaiting them.

1.9 Memo submitted to the First Lady, Eleanor Roosevelt, requesting her help to rescue Dubin.  
(Courtesy of the Roosevelt Library - Hyde Park, New York.)

which the Previous Rebbe responded, "A son-in-law like this cannot be found anywhere."<sup>(13)</sup> The Rebbe's exist visa was granted, thanks to Dubin's assistance.<sup>(14)</sup> Who was Dubin? Where did he come from? And how was such a young man able to accomplish so much?

Mordechai Dubin was born in Riga in 1889.<sup>(15)</sup> The son of Shneur Zalman Dubin, a Chabad Chasid,<sup>(16)</sup> he was raised in a traditional Chabad Chasidic home. At a young age, he began to help his father in his lumber

business.<sup>(17)</sup> With the outbreak of World War I, Dubin became active in various committees to help Jewish refugees.<sup>(18)</sup>

Immediately after Latvia became an independent state, Dubin became active and established a branch of the Agudath Israel party.<sup>(19)</sup> Even Dubin's foes had to admit the reasons for Dubin's success.<sup>(19a)</sup>

Dubin was a man who truly tried to help people, regardless of whether the person seeking help was a Jew or Gentile, or whether the person had voted for him or not. He would attempt to save a young man from the hands of the Communists or arrange for Jewish soldiers to be freed from service for the Jewish holidays or help get subsidies for struggling actors and actresses of the Yiddish theater. As a result, Dubin had the tremendous loyalty of the populace, and non-Jews as well as Jews would cast their vote for him.<sup>(20)</sup>

As we shall see later in this series, Dubin went out of his way to personally help the Rebbe on various occasions. On one occasion, when the Rebbe decided to relocate to Paris to continue his university studies, he had trouble obtaining a student visa for France. It was Dubin who



י"ד פון רינער קהלה און פירער פון דער „אגודה" ב. דובין אלס כבוד און  
ystość obrzezania — M. Dubin, prezes ryskiej gminy oraz B. Witler.  
ראש קהל הריגא' ב. דובין — הכבוד.  
chneidungsfeier — Präses der Rigaschen Gemeinde M. Dubin und B. Witler.

1.10 Rabbi Mordechai Dubin holding a newborn at a Bris.  
(From the Latvian weekly Idisher Bilder.)



ironed out the difficulties and a student visa was granted to the Rebbe.<sup>(21)</sup>

As we shall see in Chapter II, Dubin was involved in all the communal activities initiated by the Previous Rebbe, such as sending matzohs to the Jews of Russia. Dubin's involvement with this campaign to send matzohs was so well known that even the secular, anti-religious Latvian newspaper, the *Frimorgen*, printed a satire cartoon of the Previous Rebbe and Dubin, relating to the matzoh campaign.

As we shall see in Volume III of this series, years later, when Dubin's life was in danger, both the Previous Rebbe and the Rebbe left no stone unturned in trying to save him. See Exhibit I.8 for a handwritten memo which the Rebbe wrote to Zalman Rubaschov (commonly known as Zalman Shazar) and the Chief Rabbi of Israel, Rabbi Herzog, to enlist his



I.11 Mordechai Dubin.

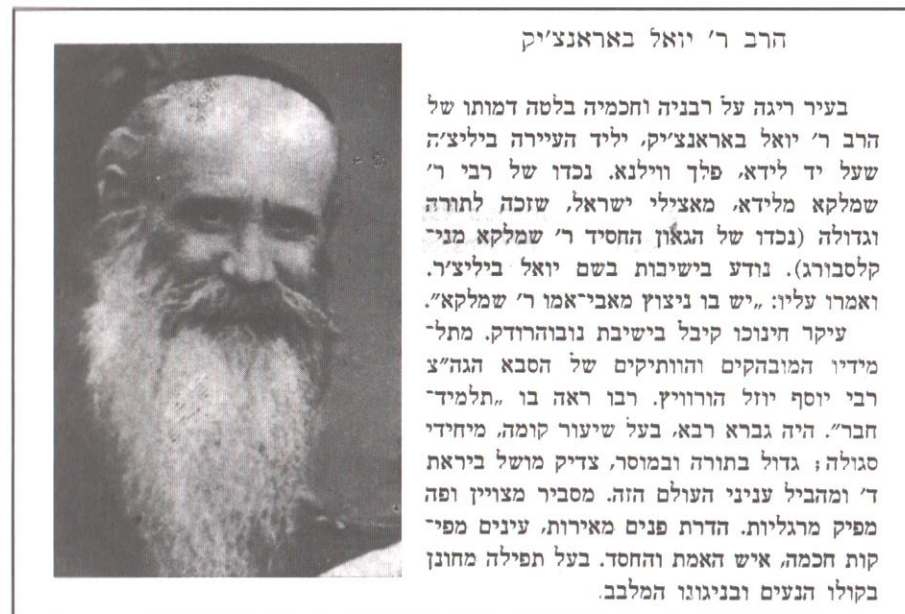


I.12 Despite his fame, Dubin did not like to be honored. On his 50th birthday, a celebration was planned. Dubin left the city just before his birthday. This prompted the newspaper *Der Haint* to publish this cartoon.



I.13 The Rebbe's Secretary, Rabbi Chodakov, posing with a group of black Jews who came to visit the Previous Lubavitcher Rebbe, in 1950.

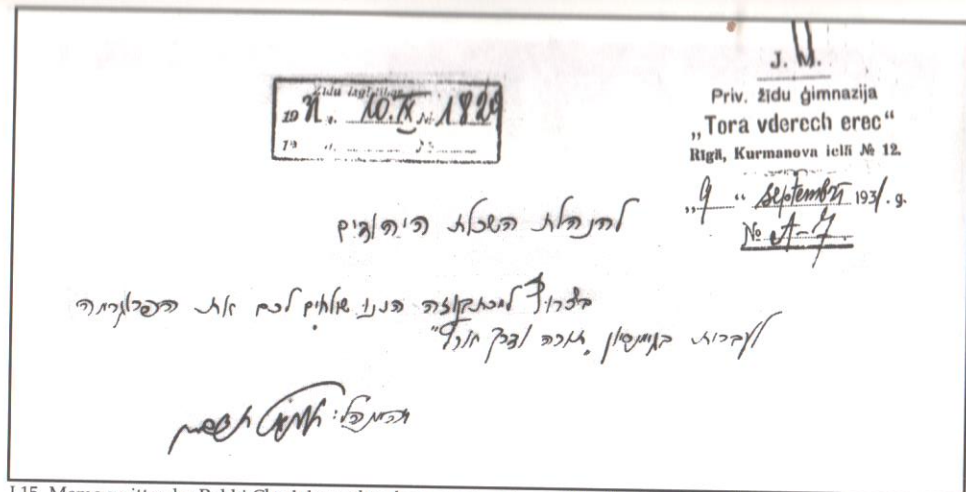
(From Kfar Chabad Magazine.)



I.14 Rabbi Yoel Baranchick, one of the pillars of Orthodoxy in Latvia. The Sixth Lubavitcher Rebbe, Rabbi Yosef Yitzchak, once commented: "If not for Reb Yoel, orthodoxy would not have survived in Latvia."

(From Yehadut Latvia.)





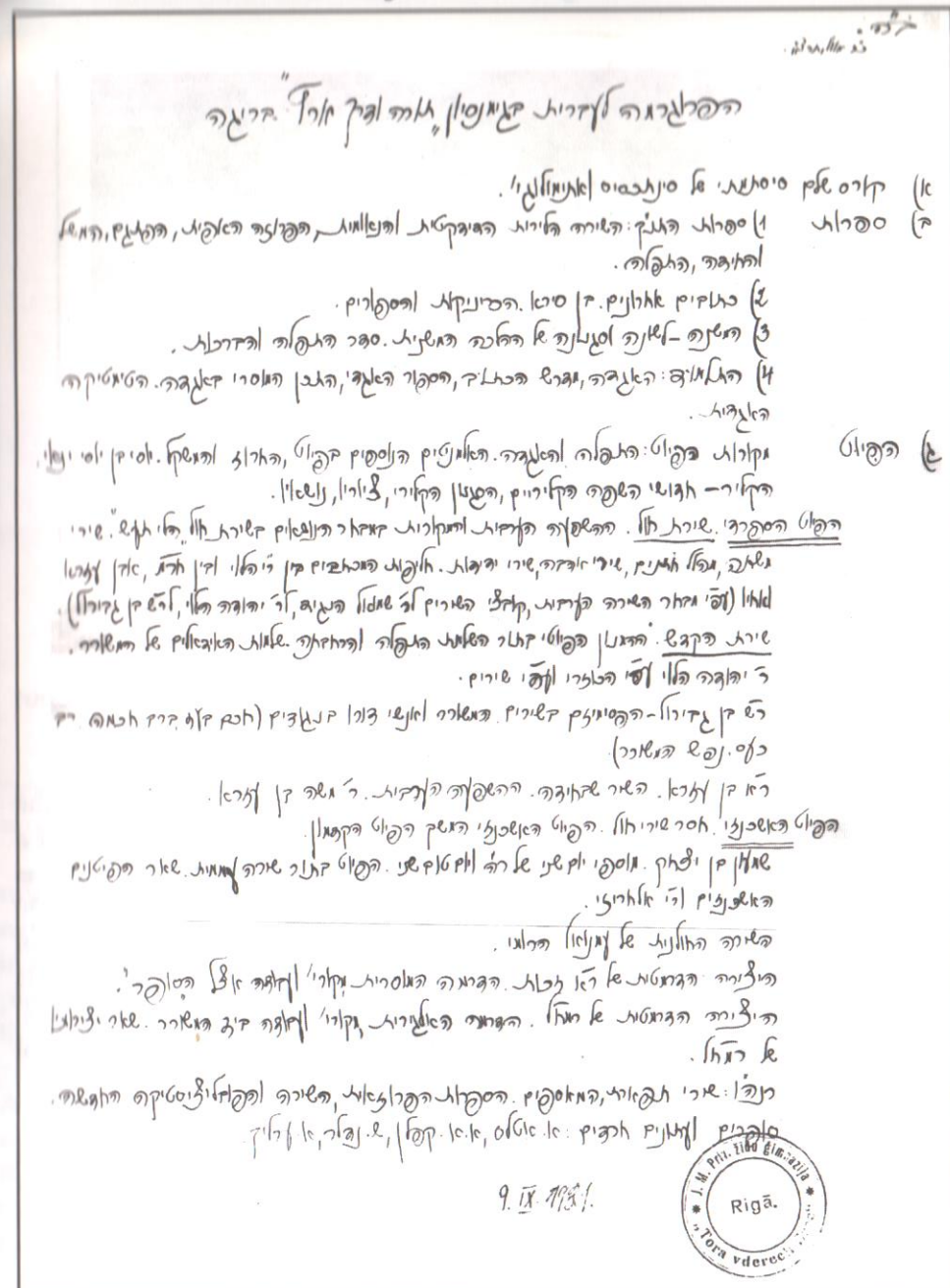
I.15 Memo written by Rabbi Chodakov when he served as Dean of the Torah Im Derech Eretz Schools of Latvia.  
(Courtesy of the YIVO Institute - Territorial Collection - Latvia.)

help in trying to save Dubin from the hands of the Communists. The Previous Rebbe even sent a delegation of three rabbis to Washington to meet with Eleanor Roosevelt in an attempt to save Dubin. (See Exhibit I.9 for the White House memo about saving Dubin.)

Dubin's power and influence in Latvia grew to new heights in May of 1934. The President of Latvia, Karl Ulminus, was about to lose his power in the democratically elected *Saeima*. On the night of May 15th 1934, Ulminus, with the help of General Baludis, dissolved the democracy of Latvia and arrested all the opposition members of the *Saeima*. He also banned all political parties in Latvia, with one exception: Agudath Israel was allowed to continue.<sup>(22)</sup> Ulminus and Dubin had become very close friends and Ulminus gave Dubin the power to direct all Jewish affairs.<sup>(23)</sup>

Dubin moved quickly to bring about major changes in the Jewish community in Latvia. He promoted some of his assistants from Zeirei Agudas Israel to senior positions within the government. Rabbi Chaim Mordechai Chodakov, the man who would eventually be the Rebbe's personal secretary for 43 years, was made *Referent* (Superintendent) for the Jewish School System in Latvia.<sup>(24)</sup> This was a radical change since, until that time, the Jewish schools were under the administration of secular Yiddishists.<sup>(25)</sup>

Because he would play such a pivotal role in the future of the Rebbe, it is important, at this point, to discuss Chodakov's background. Chaim Mordechai Chodakov was born on Sunday, the fourth of Shevat, 5662 (January 12, 1902) in the city of Beshenkovitch, in White Russia.<sup>(26)</sup> His father, Sholom Yisroel Chodakov, was a Chabad Chasid who worked for a



I.16 Page from the curriculum of the Torah Im Derech Eretz Schools in Latvia.  
(Courtesy of the YIVO Institute - Territorial Collection - Latvia.)

timber merchant.<sup>(27)</sup> In 1904, Sholom Yisroel relocated to Riga with his family. Little Chaim Mordechai was educated in the secular Jewish school system. At the time, there were no Orthodox Jewish schools in Latvia and his father hired private tutors to teach him Torah.<sup>(28)</sup> One of Chaim Mordechai's tutors was Rabbi Yoel Baranchick, a leading disciple of the





21. מורות בתי הספר „תורה ודרך ארץ“, ריגה  
יושבות מימין לשמאל: סימה ויסנברג, פרידה ברנציק-מעיני, גיטל רבינר, לאה מקושביץ,  
בוגא רבינר.

I.17 Teachers of the Torah Im Derech Eretz girls' school in Latvia

(From Yehadut Latvia.

Navaradok<sup>(28a)</sup> school of Mussar. The Previous Rebbe once observed about Reb Yoel that, "There is Orthodoxy in Latvia thanks to Reb Yoel."<sup>(29)</sup>

In 1920, Rabbi Baranchick, together with Mordechai Dubin, founded the Torah Im Derech Eretz School. The school taught Torah studies for half a day and secular studies during the other half.<sup>(30)</sup> When the school was founded, Chodakov was only 18 years old, but yet he became the dean.<sup>(31)</sup> The success of the school grew rapidly. The following year, a girls' school was established. Before long, branches of Torah Im Derech Eretz schools were opened throughout Latvia, in Dvinsk, Leffa, Rezekne and Karsava. Chodakov served as the dean of the entire Torah Im Derech Eretz school system.<sup>(32)</sup>

Every year, each school had to submit its course schedule and curriculum to the *Referent* (Superintendent) of the Jewish School System. Exhibit I.15 is a letter and one of the course outlines for the Torah Im Derech Eretz School which was submitted by Chodakov, then serving as dean.

When Chodakov took over the reins of the Jewish schools under Dubin, he completely revitalized the system. He required all teachers and students to wear *Yarmulkes* (skull caps).<sup>(33)</sup> Prayer became mandatory and changes were made in the curriculum. Until then, most students in the secular Jewish schools never prayed and had been taught that the Torah was merely an ancient storybook. All of this changed under Chodakov.

מנדל מרק

ריגער שטאָטישע  
IV יידישע גרויסשול  
עוואַקירן נאָם 11  
1126.

ווער חשובע עלטערן!

דערשייט פאַרנעמען ס'ר איך צו דער אלגעמיינער  
עלמערנפאַרזאמלונג פון אונזער שול. וואס וועט פאקטועל  
זוגמאָג, דעם 21-טן אָקטאָבער 1928, 8 אַזויגער אינ-  
אָנונג אין לאָקאל פון דער שול און יעוואַקירן נאָם 11 א.  
אפן סדר-היום: באַריכט פון שולראַט און רעזיידיר-קאָמיטע.  
וואָלן פון אַ נייעם שולראַט.  
אלע עלטערן ווערן אופגעפאָדערט צו קומען צו דער  
פאַרזאמלונג.

פאַרזאמלונג: ס'ענדל מ'ארק.

ריגע, דעם 18-טן אָקטאָבער 1928.

I.18 Letter written by one of the most famous Yiddishist in Latvia, Mendel Mark.

(Courtesy of the YIVO Institute - Territorial Collection - Latvia.)

uproar on the part of secular teachers who did not want to abide by the new regulations. Mendel Mark, a secular Yiddishist, complained bitterly in his book *Di Yiddish - Veltleke Shul in Letland* about the events that took place in the Jewish school system under Chodakov. It is important to note that Mark was deeply upset about his removal from the school system: <sup>(36)</sup>

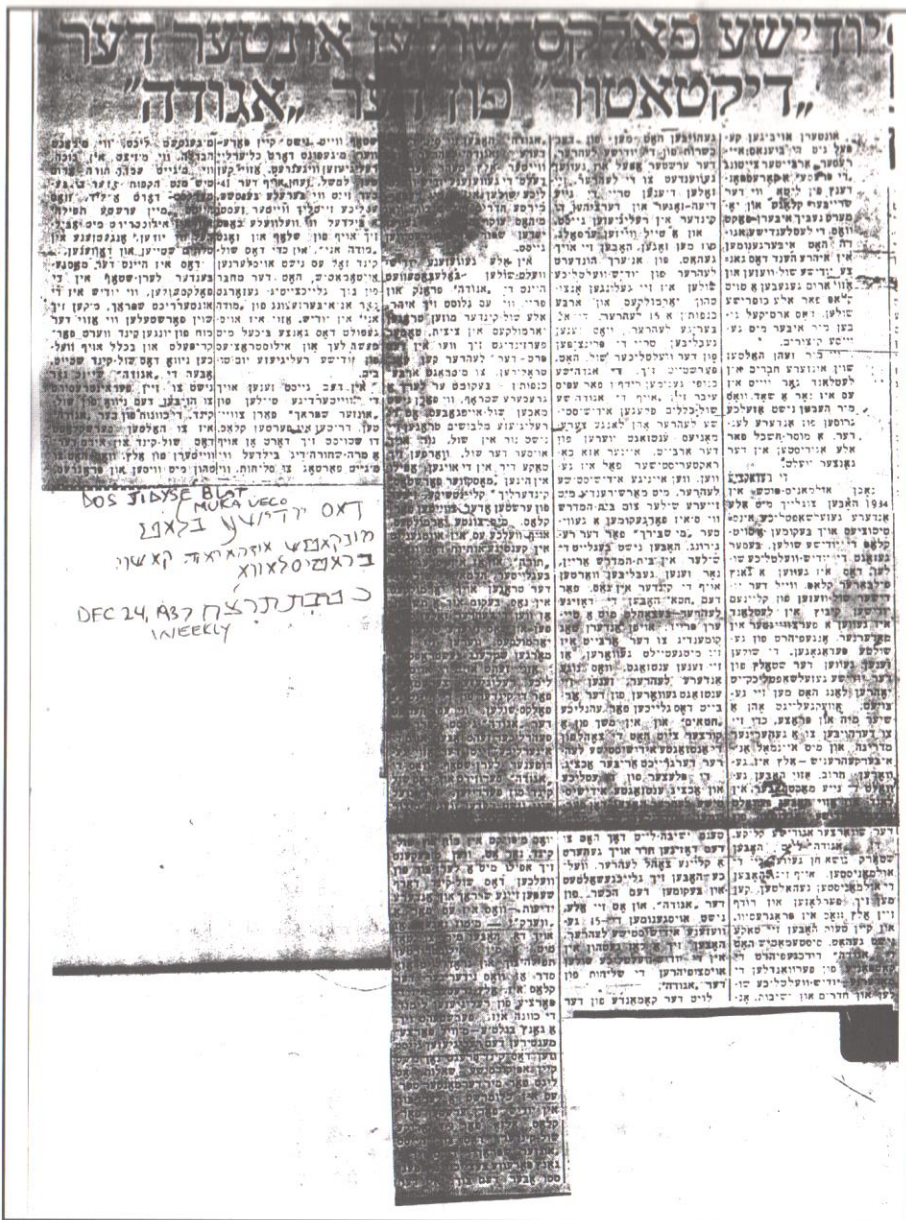
After the coup, Agudah was the only party that was allowed to continue to function in the Jewish school system. The school system, too, lost its democratic standing and was given over to one of Dubin's assistants; Chodakov. He had been a teacher at the Torah Im Derech Eretz School. Chodakov became the Dictator of the school system.

Many of the teachers who protested against the new regime were arrested. Their positions were filled by Agudah personnel. Instead of classes in Jewish literature, classes in religion were instituted. Prayer was now a requirement. Wearing a yarmulke was also part of the new dress code. Teachers were required to pray with their students, make sure they wore yarmulkes, and teach them religion.

Chodakov created a new curriculum for the schools which was in line with the Orthodox belief in Torah and *Mitzvahs*. The YIVO archives contain teachers' plan books for most of the Jewish school systems in Latvia, both before and after the coup of Ulminus.<sup>(34)</sup> Those course plans before the coup are radically different from Chodakov's. He eliminated secular figures such as Bialik and other Hebrew poets from the curriculum.<sup>(35)</sup>

Chodakov's actions caused a tremendous

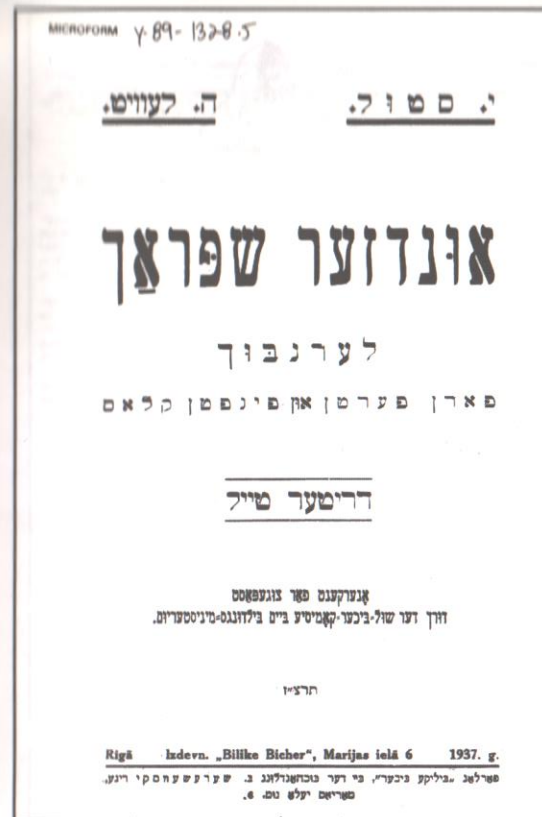




1.19 Copy of the Yiddish Newspaper *Das Yiddische Blatt*. The article describes Chodakov's reforms in the Jewish school system in Latvia.

(Courtesy of the Agudath Israel Archives.)

Following the arrest of the two liberal teachers, Zadik Levin and Yosef Fabrikant, a school strike was organized by some of the students and teachers. Parents were called in by the school administration and told that if they refused to send their children to school they, too, would be punished. Some of the parents complained that they didn't like the



1.20 Copy of the title page of *Unzer Sprach*, a Yiddish textbook, used in the Latvian school system under Chodakov. This textbook had many religious illustrations in it. This angered the secular Yiddishistim.

(Courtesy of the YIVO Institute.)

editorial article, the secular Yiddishists complain about the situation in Latvia. The reprint in *Das Yiddische Blatt* (an Orthodox newspaper), actually mocks the complaints of the Yiddishists.

The following is a translation of the article as it appeared in *Das Yiddische Blatt* (see Exhibit 1.19)

### The Jewish School System Under The Dictator Of The 'Agudah' EDITORIAL NOTE:

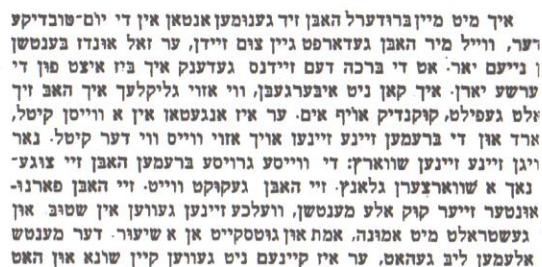
Under the above title, the newspaper from Buenos Aires, *Die Presse* published the letters from a correspondent in Lithuania. The writer complains bitterly over the fact that the "Agudah" of Latvia has taken over the Jewish school system there. He complains that this has caused a serious blow to the Jewish secular schools. This article is being presented in synopsis form.

reforms. The strike was a tremendous blemish for the Agudah. They finally decided to close the schools that were causing the most trouble and rerouted the children to other schools. Students who had been instigators of the uproar were not allowed back into school and their parents were forced to send them to private schools.<sup>(37)</sup>

Another example of the complaints made by the secular Yiddishists to the members of Agudas Israel who administered the Jewish School system can be found in *Das Yiddische Blatt*.<sup>(38)</sup> This article was actually a reprint from the newspaper *Die Presse* of Buenos Aires. *Die Presse* was a secular Jewish workers' newspaper and in the original

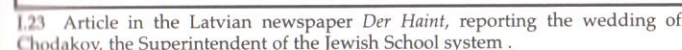


The Agudah members were on good terms with Ulminus for years. It was on them that Ulminus felt he could rely on destroying everything which was progressive. Ulminus' expectations were met by the "Agudah" who systematically destroyed the



עס האָט שוין אָנגעהויבן צו שטאַנדקלען, פאַר יעדן פּענעטראַטער פּינקלען  
ליכטלעך, ווייבאַל אין טיילעך נייען אַרויס טיט ליכטער און דאַספּן פאַר  
דער פּיר צו מאַכן אַן אינזימאַציע פאַר דער הייזיקער טורה.  
די האַרצבאַט-נאָכט פאַלט שווער איבער דעם שטעלען, די דאַרף ווייט  
גייען ייִדן, עס פּינקלען די ליכטלעך, און עס הערט זיך פּאָנדרווייטן די ברויך  
פּיטערע קול:  
— שישו ושכחו בשמחת תורה, אנדערע הייליקער משה רבנו...  
אנדערע משה רבנו.

(Courtesy of the YIVO Institute.)



According to the leader of the Agudah, the plan was to continue to uproot all the progressive reforms instituted by their predecessors. In all the Jewish schools there, the Agudah has total control and they do as they please. In all Jewish schools the children must wear skull caps and *Tzitzis*. If someone "sins" and doesn't wear *Tzitzis*, he is punished even more severely than for not knowing his learning. These religious garments are required to be worn not only in school, but also outside

modern Jewish schools. The first decree was aimed at the secular Jewish teachers and demanded that they conform to the notion of educating students in an orthodox manner. The teachers were ordered to wear a Yarmulke (skull cap) and *Tzitzis* (a four cornered religious garment). Of the approximately 100 secular teachers, only 15 obliged. The others stood firm in their secular principles and were dis-



## 35



# צעירי אגודת ישראל היגא

נטיק פ' בשלה, פ' יאנוו. ר' שב ז' א.ז. אינאוונט  
וועט איז זאך פון דער, אנדה' מערקעל ג. (פיליז) 1 וו. 8  
פארקמען דער

## 5-טער נומער פון דער

# לעב עדיק ער צייטונג

אינהאלט:

- (1) הרב ז. שווארץ - דער היינטיקער גלות מצרים
  - (2) שי' וויטענבערג - ווי מען צוגעבט די אידישע געשיכטע
  - (3) ח'מא האדאקאו - די שותפים פון לעבעדיקע און מתים
  - (4) ח. קלופט - א פיל שפראכיקער פאלק
  - (5) י. ברושטין - שבתירה
- די צייטונג וועט אילוסטרירט ווערן דער 2. טייל דורך אינטערעסאנטע  
ליכטביידער פון דער  
ארטאדאקסיש. קאלאניע. מחנה ישראל' איז איי  
פון איר לאנדוויטשאפט און אלע אינסטיטוציעס.

1.26 Poster announcing a meeting of Zeirei Agudath Israel. Both Chodakov and Shimon Yitzchak Vitenberg were speakers at this meeting.

(Courtesy of the YIVO Institute - Territorial Collection - Latvia.)

case the child didn't already know what it means. So too, the whole book is filled with stories and illustrations of Jewish religious holidays.

There are also other volumes of the *Unzer Shprach* for the second, third, and fourth grades. Those volumes are filled with illustrations of people

# רעפערענט מ. כאדעקאו פאט מערגן אפ קיין אויסלאנד

דער רעפערענט פאר אירישע גילדונגס-  
פנינים מ. כאדאקא האט פארבלייבנדיק און  
וין אסט א קאמאנדירונג און 2 חרשים.  
אויסנוצנדיק די קאמאנדירונג העט רעפערענט  
מ. כאדאקא באגלייטן דעם ליזנאויטשער  
רבין אין וין נסיעה קיין אסטרייך.  
דער ליזנאויטשער רבי פליט און קיין  
צוזאמען מיט וין פאמיליע קיין שווייץ.  
האנעט וי פארן היימער קיין אסטרייך.

ווערן און תורה אור הא-

1.27 Article in the Latvian newspaper *Der Haint* reporting that the Superintendent of the Jewish School system, Chodakov, would be traveling to America with the Lubavitcher Rebbe.

(From the Latvian newspaper *Der Haint*.)

intention of changing their ways. They want to keep the young child ignorant of knowledge and progress.

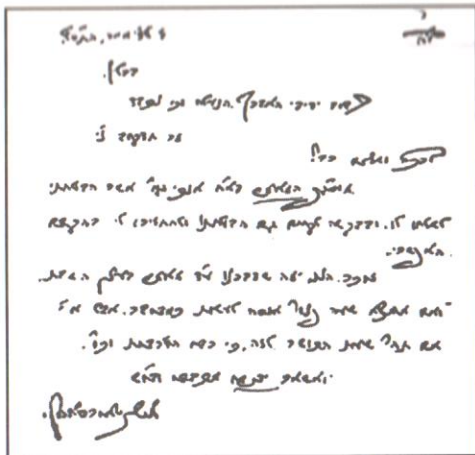
This article, published in 1937, clearly gives us two different views of what was happening with the Jewish school system in Latvia. The secular Yiddishists were obviously very upset by all this. The Agudah, on the other hand, was quite proud of what their brothers were doing in Latvia and only wished that they could have similar influence in other countries. An example of how much of a turnaround the Jewish Educational System in Latvia had taken is best demonstrated from an article in the Latvian newspaper *Der Haint*. On February 9, 1938, the newspaper reported that a celebration for the completion of a volume of the Talmud had taken place in a formerly secular school. At this event, Rabbi Yoel Baranchick, Superintendent Chodakov and Rabbi Avraham Godin all spoke.

In addition to running the Jewish school system, Chodakov became editor, together with his friend Shimon Yitzchak Vitenberg, of the only remaining Jewish newspaper permitted in Latvia, *Der Haint*. Shimon

going to the synagogue before daybreak to say *Slichos* (special prayers recited on and before auspicious Jewish holidays). Other illustrations include a woman lighting *Shabbos* candles, people eating in a *Sukkah*, celebrating *Simchas Torah* (the completion of reading the Torah) and men dressed in *Taleisim* (shawls) praying.

These are the books now being used in the secular Yiddish schools. There is no doubt that they are crippling the young minds of our children. The members of the Agudah have no





I.27a. Letter written by the Rebbe to Chodakov in 1930.  
(From *Di Yiddische Heim*, Issue No. 115.)

other organizations. The spiritual leader of these *Agudistim* was Rabbi Yoel Baranchick.<sup>(40)</sup> It was Reb Yoel who founded the Torah Im Derech Eretz school system in Latvia, of which Chodakov served as dean. Rabbi Aron Chitrick, who later worked for Rabbi Chodakov as the head of the manuscript division of the Rebbe's library, told the author of this book that Rabbi Chodakov once sent him to the Jewish Division of New York Public Library to do research on Reb Yoel Baranchick.<sup>(41)</sup> It should also be noted that on the *Shabbos* following Rabbi Chodakov's wedding - which took place on Friday, the fifth of Adar 5699 (February 24, 1939) - a special speech was made by Reb Yoel in the Zeirei Agudas Israel, synagogue in which he spoke at length about the accomplishments of the groom as the Latvian *Referent* of Jewish Education. (See Exhibit I.23)

During the week of festivities following Rabbi Chodakov's wedding, the newspaper *Der Haint* printed congratulatory notices for Rabbi and Mrs. Chodakov. The names of people and organizations that placed these ads ranged from the most religious to the most secular imaginable. This indicates the level of authority which Rabbi Chodakov possessed at the time. (See Exhibit I.24.)

As previously mentioned, Latvia became more than just another country in which the Rebbe and his father-in-law lived. It was their first place of residence outside the Iron Curtain and, in studying their lives, it is clear that what they tried to do was to transplant many aspects of Jewish communal life from Latvia to the United States. If one wanted to study the leadership of the Rebbe and his father-in-law, their campaigns to strengthen Judaism and the personalities who helped them realize that dream, Latvia would be the place to begin.

Vitenberg, like Chodakov, was a member of Zeirei Agudas Israel. (See Exhibit I.2 for group picture of Zeirei Agudas Israel.) Vitenberg had been promoted by Dubin even before the coup. In 1932,<sup>(39)</sup> Vitenberg became a member of the *Saeima*, representing Agudas Israel.

This group of Agudah members ran most of the Jewish institutions of Latvia. Chodakov and Vitenberg were executive members of Machne Israel, Keren Hachinuch Be-Latvia, *Der Haint*, Noyer Ha-Gudisty, and

Many important Jewish institutions were established during those years in Latvia which would later serve as role models for Chabad to duplicate in America. Machne Israel, an organization which the Rebbe headed from his arrival in America,<sup>(42)</sup> and whose purpose was to improve the social welfare of Jews, was, in fact, copied from Machne Israel of Latvia, which provided similar services.<sup>(43)</sup> The head of Machne Israel of Latvia was Mordechai Dubin. So important was Machne Israel of Latvia to the Previous Rebbe that, in one of the last speeches he made before leaving Latvia, the Previous Rebbe urged Jewish communal leaders to strengthen Machne Israel.<sup>(44)</sup> (See Exhibit I.25 for a copy of the stationery letterhead for the Machne Israel of Latvia, as well as the stationery of Keren Ha-Chinuch Be-Latvia.)

Zeirei Agudas Israel of Latvia, whose purpose was to influence Jewish youth to stay in touch with their Judaism, served as a role model for Zeirei Agudath Chabad of America, which also focused on Jewish outreach to young people.<sup>(45)</sup> It is interesting to note that the Rebbe's personal secretary, during all the years of his leadership, was Rabbi Chaim Mordechai Chodakov, himself an executive member of Zeirei Agudas Israel of Latvia.<sup>(46)</sup> *Merkos L'Inyonei Chinuch*, was modeled after Keren Ha-Chinuch Be-Latvia. Chodakov served as an executive member in both organizations. Even the publications produced by the Latvian organization were reprinted in America by its American counterpart. The *Unzer Buch*, a book designed to help teach young children to read Yiddish, was just one of many books reprinted in America from the Latvian original.<sup>(47)</sup>

In fact, when the Previous Rebbe decided to leave Latvia for America, he received official permission from the Latvian government to have Rabbi Chodakov join him in America to help organize a Jewish school system.<sup>(48)</sup> Rabbi Chodakov was given a leave of absence by the Latvian government.<sup>(49)</sup> The day before the Previous Rebbe was to leave Latvia, the Jewish newspaper, *Der Haint* published an announcement that read, "Referent Chodakov is traveling tomorrow out of the country and will travel with the Lubavitcher Rebbe [i.e. the Previous Rebbe] to America." (See Exhibit I.27.) Although the article in *Der Haint* didn't specify the purpose of his trip, a petition filed with the U.S. Department of State clearly indicates that Chodakov was coming to help establish a Jewish school system in America.<sup>(50)</sup> During the six-month period that Chodakov was in America, the USSR occupied Latvia, which became a part of the Soviet Union. It was at that point in time that Rabbi Chodakov decided to stay in America.



The association between the Rebbe and Chodakov started during the 1930s in Europe. Various letters, written by the Rebbe to Chodakov during those years, attest to this.<sup>(51)</sup> Chodakov and the Rebbe would see each other in the early 1930s when the Rebbe traveled to Riga for the Jewish holidays.<sup>(51A)</sup> In 1935, Chodakov also spent a *Shabbos* with the Previous Rebbe and the Rebbe in Warsaw. <sup>(51B)</sup>

However, as previously mentioned, Chodakov had been a student of Reb Yoel Baranchick and followed the views of his teacher, which were not exactly in line with the Previous Rebbe's views. The following is an excerpt from a letter written by the Previous Rebbe on this subject:

**Here in Riga there is an orthodox school system called Torah Im Derech Eretz. It is managed extremely efficiently with proper guidance. However, it is merely a scholastic institution which happens to be orthodox. In my heart, I value and honor the head of the school. He is a true G-d fearing Jew from the Mussar movement, Rabbi Yoel Baranchick. The teachers at the school are young and capable. Their observance of orthodoxy is in the German style. Everything that is permissible according to the letter of the Jewish law is done. Beards are removed by a powder. Handkerchiefs are sewn into the front pockets of their jackets. The symbol of Zeirei Agudas Israel is embroidered on the garments.**

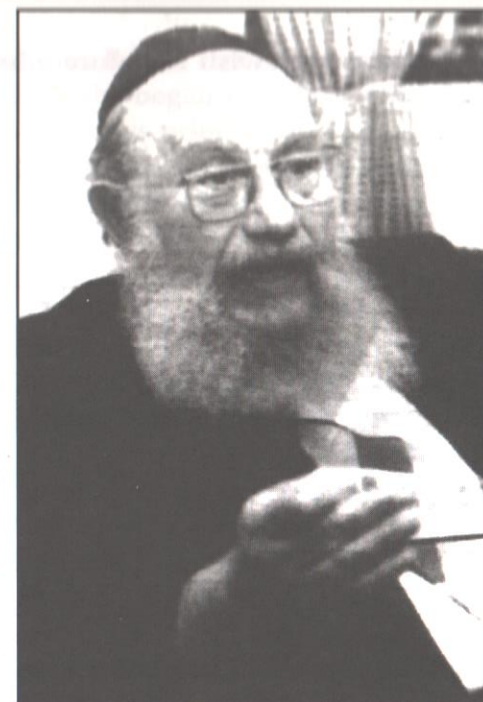
**The students of this school conduct themselves properly. Prayer, Sabbath and learning are observed. However, with their school uniforms they look like students from other schools. Each with a cap and outfit in a specific color embroidered with a special symbol on it...**

**Last year, at the Yud Tes Kislev gathering, I spoke about this concept of Torah Ve'Derech Eretz. I mentioned that, although it is better to have a system where Torah is the focal point and Derech Eretz (secularism) is secondary, than a system that is the reverse - i.e., where Derech Eretz (secularism) is the main objective and Torah is secondary - for those who would dedicate themselves to study secular subjects, in any case, this method is an advantage. However, this method is not appropriate for all. Some should learn in 'Torah Temimah' schools, those completely dedicated to the study of Torah and teaching true fear of G-d.** <sup>(52)</sup>

It is clear from the Previous Rebbe's words that he viewed Torah Im Derech Eretz in a positive light, but that this was not his ultimate dream of a school. It should be noted that, on several occasions, Chasidic parents

who had taken their children out of this school system because they wanted them to get a more prestigious diploma, were advised by the Previous Rebbe to put their children back into the school. There were branches of this school throughout Latvia, with separate schools for boys and girls.

The Previous Rebbe's dream of a yeshiva that would embody his own standards eventually led him to open a branch of his famed Yeshiva Tomchei Temimim in Latvia.<sup>(53)</sup> Also, a young women's Chasidic youth group known as "Achos Ha-Temimim" was founded in Latvia. A detailed discussion of these institutions will take place in Volume III of this series.



L28 Dr. Nissan Mindel, English Secretary of the Rebbe.  
(From Kfar Chabad Magazine.)

The Previous Rebbe made Latvia his home for almost six years. Its effects would last for years to come. Two of the Rebbe's closest assistants, Rabbi Chodakov and Dr. Nissan Mindel,<sup>(54)</sup> would join him in building his three most important organizations: Machne Israel, Merkos L'Inyonei Chinuch, and the Kehot Publishing Company. Chodakov and Mindel were both Latvian citizens.<sup>(55)</sup>

In an interview with the *Algemeiner Journal* in honor of the 50th anniversary of *Yud Beis Tammuz*, the Previous Rebbe's release from captivity, Rabbi Chodakov related fascinating details about his journey to America with the Previous Rebbe. In the same interview, he also discussed his relationship with the Previous Rebbe after they arrived in America:

**Although the war had already begun and I had an opportunity to travel to America, I did not want to leave Latvia. The Previous Rebbe urged me to come along with him and I accepted. On the boat to America, the Previous Rebbe asked me to develop a plan for building Jewish educational institutions in America. The plan I developed had three general areas:**

#### **1. Education for Jewish children**



## 2. Outreach for the youth

### 3. To develop Jewish literature which would stress the principles of Judaism

The Previous Rebbe accepted the plan. It served as a blueprint for what was later established. When the Previous Rebbe came to New York, he was not only involved in establishing Lubavitcher organizations, he also initiated the establishment of the first Bais Yaakov Schools in Boro Park.

One of the highlights of my life was when the Previous Rebbe once called me and asked that I deliver a *Shiur* (lecture) *Mussar* to the yeshiva students. I taught them *Chovas Ha-Levovos* and *Rabbeinu Yonah*.<sup>(56)</sup>

Dr. Mindel also came on the boat with the Previous Rebbe and served as the English secretary for both the Previous Rebbe and the Rebbe. Dr. Nissan Mindel wrote an article in the *Algemeiner Journal* describing his memories of the Previous Rebbe and the Rebbe in Latvia. He related:

The first time that I saw the Previous Lubavitcher Rebbe was about 50 years ago in 1927, shortly after his arrival in Riga. At the time, I was a student at the Torah Im Derech Eretz school. Together with my older brother and friends, we squeezed our way into a small hall to see the *Yud Tes Kislev Farbrengen* which took place in the Latvian capital. For a few hours, I hung off an edge of a door in the packed hall as I tried to absorb the beauty of the scene and of the Previous Rebbe's face. His fiery words left a deep impression. Although I cannot repeat the words that he spoke, I remember that I thought of the words of our sages stating that if a bird flew by during the time a great *Tanah* spoke words of Torah, he would have been burned.

A short time after this *Farbrengen*, I had my first *Yechidus* (encounter) with the Previous Rebbe. My older brother Asher was seventeen years old and planned to emigrate to Argentina. At the time, this was considered a major event to travel to a new country, and learning a new language was not a simple matter. He had come to the Previous Rebbe to ask for a blessing. I went along with my older brother to see the Previous Rebbe. He greeted us with a warm smile. I was too overwhelmed to move. However, my brother, who was older than me, went over to the Previous Rebbe's table. He asked my brother a few questions and then gave him a blessing.... Fifty years later, thank G-d, my brother was not 'lost' in Argentina. He and his wife already had grandchildren... I remember my first *Yechidus* with the Previous Rebbe after we arrived

in America. It was in the Greystone Hotel. I was among the fortunate few who traveled along with the Previous Rebbe from Riga. Although my activity on behalf of the Previous Rebbe began in 1938 in Otwock, Poland, I only was once in *Yechidus*. Two days prior to the outbreak of World War II, I went to see the Previous Rebbe. My wife was at the time visiting her parents in England. I was concerned that if the war would break out, we would be separated. I asked the Previous Rebbe if I should halt my work in Otwock and travel to Riga to obtain an English visa. The Previous Rebbe told me that I should leave immediately, that same evening. Friday morning, Warsaw and Otwock were already bombed by the Germans. I remained in Riga until the Previous Rebbe arrived there, around Chanukah time. I was able to leave Latvia with the Previous Rebbe by plane to Stockholm and was able to board a boat in Sweden for New York.

Getting back to my first encounter with the Previous Rebbe in America, he had called me into his room. He wanted to know if I was satisfied with my hotel room, the food, etc. I answered that I was happy. My hotel room was an office by day and my bedroom at night. The Previous Rebbe asked if I had eaten a hot meal. I answered that I had not had time to go to a kosher restaurant. He stated 'A young man must eat at least one hot meal a day.' He invited me to his *Shabbos* table every week until my wife would come. I was very moved when he suddenly asked how my brother Asher was doing. It was amazing to me that he remembered my brother after thirteen years. Surely hundreds of people had come to him in the interim. This left a very deep impression on me. He asked me to send regards to my brother.<sup>(57)</sup>

Nissan Mindel not only served as a secretary for the Previous Rebbe and the Rebbe, he worked together with the Rebbe and Rabbi Chodakov as a "Vaad". As Dr. Mindel described to the author:

From 1941 - 1950, I would have weekly meetings with the Rebbe and Rabbi Chodakov. At these meetings we would discuss relevant issues relating to our work in *Merkos L'Inyonei Chinuch*, *Machne Yisroel* and *Kehot Publishing*. After 1951, when the Rebbe filled the position of Rebbe, I continued to meet with Rabbi Chodakov on a weekly basis. If we would have a disagreement, or needed clarification about an issue, we would together go in to discuss it with the Rebbe.<sup>(58)</sup>

Rabbi Chodakov and Dr. Mindel, both from Latvia, helped the Previous Rebbe and the Rebbe realize their dreams of building Judaism in America.









ר' צבי גאר

ר' צבי (הרש'לה) גאר נולד לאביו ר' חיים ליב בעיר יעקבשטאדט בקורלנד, מבצר החסידות החדד"ית. נתחנך בשיבת תומכי-תמימים דליו-באוויטש. עובד ד' מנעוריו ותמים בדרכיו. משגיח בבית המטבחיים בריגה. הגיד שעור בגמרא במנין החדד"י הידוע בריגה, המנין ע"ש ר' ישעיהו ברלין שברחוב הטחנות 22/24.

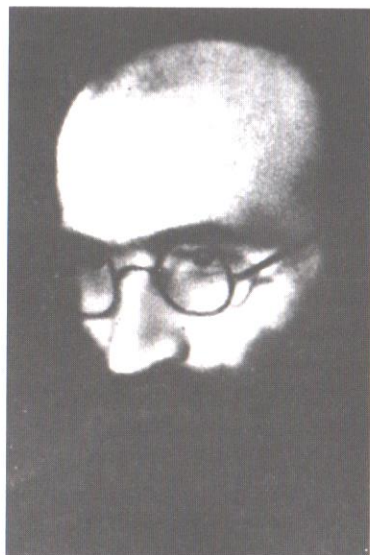
II.2 Rabbi Zvi Gur was a well-known Chasid in Riga.

(From Yehadut Latvia.)

These two types of Chasidim both served the Previous Rebbe well in different ways. It was the "old-time" Chasidim who would serve as the *Mashpiem* (the Chasidic guidance counselors) to the younger generation

הרב ר' שמעון בלינר

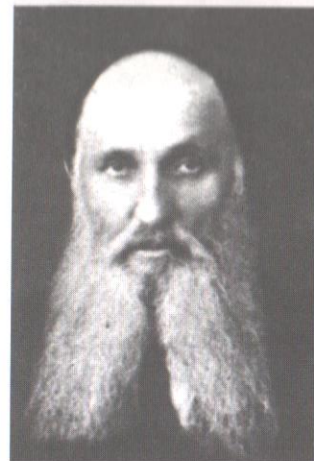
הרב ר' שמעון בלינר, יליד העיר נאָוול, פלך וויטבסק, נכדו של רבי מיכאל בלינר (אישיות חבד"ית מפורסמת, ידוע בשם „ר' מיכאל דער אלטער", מחסידי הוותיקים של הצמח צדק, מהר"ש ומהרש"ב זצוק"ל). רבי שמעון בלינר היה מגיד שיעורי תורה ומשפיע גדול בחסידות חב"ד בשנות שבתו במוסקבה וברייגה.



II.3 Rabbi Shimon Berliner was the grandson of the famous Chabad personality, Rabbi Michael Berliner.

(From Yehadut Latvia.)

ר' אליהו חיים אלטהאוז



ר' אליהו חיים בר' פנחס טודרוס אלטהאוז, יליד ניקולאיוב, פלך חרסון. בר אוריין, חבד"י נלהב, שמח וטוב לב. ממקורביו של האדמו"ר מליובאוויטש, ר' יוסף יצחק שניאורסון זצ"ל. עסקן ציבורי חרוץ. בשנות המלחמה העולמית הראשונה, בשבתו בקרונ-שטדט שע"י פטרוגורד הציל יהודים רבים ופעל רבות לעניני היהדות. אחרי שאסרו את האדמו"ר מליובאוויטש בפטרוגורד, נאסר גם פנחס בנו יחידו של ר' אליהו חיים בעוון החזקת התורה במחתרת. הוא נשלח לסיביר ושם מת. כשנודע הדבר לר' אליהו חיים, קיבל את יסוריו באהבה. כשנשתחרר הרבי מליובאוויטש ונסע לריגה, הזמין את ר' אליהו חיים לבוא אליו. בריגה היה ר' אליהו חיים מן המשפיעים הרוחניים באירגון „אחוזת תמימים", מיסודה של חב"ד. לפי השמיעה — כשהחלו להוציא להורג את היהודים בריגה, קיבל ר' אליהו חיים את הגזירה בשלוות נפש ועודד את הכול ללכת לקראת המות באומץ לב ורוח נכונה.

המות באומץ לב ורוח נכונה.

II.4 Rabbi Eli Chaim Althaus was one of the pillars of Chabad in Latvia

(From Yehadut Latvia.)

and who were living examples of Chasidic warmth and humility. Some of these *Mashpiem* were even sent by the Previous Rebbe to America to awaken the hearts of the Chasidim there. Reb Itche Der Masmid and Rabbi Mordechai Cheifetz of Riga both visited America in the 1930s.<sup>(13)</sup>

The modern Chasidim, who remained true to the ways of Chabad, were very active in those uncertain times. They were the ones who became involved in Jewish education, journalism, law and politics. Upon his arrival in Latvia, the Previous Rebbe didn't sit back and rest. He sought to do whatever he could to help Jews world-wide. The activists would



II.5 This poster announced the series of lectures Professor Fischel Schneerson lectured on the topic of "Chasidism and the Modern World". It captures the mood of Latvian Jewry during the 1920s and early 1930s.

(Courtesy of The YIVO Institute - Territorial Collection - Latvia.)





II.5a Reb Itche Der Masmid talking to Rabbi Dr. Leo Jung during his visit to the United States, in 1934.

help him raise money for food packages which he sent to Russia. He founded an organization called Vaad Mogen U'Machsse, which held meetings to discuss the situation of Russian Jewry and the planning of fundraising efforts. This organization was concerned with both the physical and spiritual needs of the Jews of Russia, and its activities ranged from sending food packages (including matzos for Passover) to rebuilding dilapidated mikvahs and organizing underground *Chadorim*. The Rebbe participated in those meetings. (See Exhibit II.6a) The following is a translation of part of the minutes taken at one of the meetings. These minutes really capture the spirit of the time and show that many world-renowned Jewish leaders took an active role in this organization:

On Tuesday and Wednesday (November 15-16, 1927) a meeting of the Vaad was held in Riga to strengthen Torah and Judaism in the Soviet Union. Participants at this meeting included: the Rebbe of Lubavitch (a reference to the Previous Rebbe - Translator's note); Rabbi Yosef Rosen of Dvinsk (The Rogetchover Gaon);<sup>(14)</sup> Chief Rabbi of Riga, Rabbi Mendel Zack;<sup>(15)</sup> Rabbi Dr. Meir Hildesheimer (of Berlin)<sup>(16)</sup> and Mordechai Dubin, a member of the Latvian Saeima.

Also present were : Rabbi Mendel Gourary, Rabbi Schmaryahu Gourary (oldest son-in-law of the Previous Rebbe - Translator's note), Rabbi Yacov Landau, Rabbi Menachem Mendel Schneerson (the Rebbe - Translator's note) , Rabbi Avigdor Valanshack, Rabbi A. Reinen, Secretary Shimon Vitenberg...

For a complete description by the Previous Rebbe of this organization, see Exhibit II.6a-c.

The list of participants indicates that, besides the famed European personalities who attended these meetings such as Rabbi Dr. Meir

## פרטי-כל של ישיבות הועד לחזק התורה והדת ברוסיה.

המרכזי אלא באות על ידי הועדועקעצא אשר בחרים באמצעים בלתי כשרים למען הרע לרת. כי המלמד הוא עובר לגלי וגם השלטון המקומי לא ינע בו לרעה. עד שהועדועקעצא תלשין עליו עליה ברוי שהוא קונטר ריבולוציונר. שהוא ספוטלאנט ועוד כהנה.

ע"כ השופטים כוכים לפעמים קרובות את שומרי הדת הנאשמים עלידי הועדועקעצא.

הר"ר מ. הילדסהיימר: אם כן צריכים אנו לבקש תחבולות נגד הועדועקעצא. ולעבר הצעות איד להלחם נגדה עלידי השתדלות ריפולומטית ממסמות שונים. לפי ראות עיני אפשריות שתי תכניות בעבודתנו זאת: (1) לעורר השפעה קונצטורית על מנהיגי המדינה. ס. ס. ה. עלידי צירי המדינה ברוכה. גרמני ופאריז. אשר יפנו כולם בעת אחת אל הממשלה כענין זה. להעירה על תעוועי הועדועקעצא. וכן אותם האנשים הפרטים. אשר מנהיגי המדינה יתחשבו עם דברים. יפנו אל המנהיגים האלה בהערה כזאת. וכמניע קודם לכל התנועה הזאת תחא הוצאת חוברת המכילה חומר עובדות המנלות את סיבה של הועדועקעצא ומעירה על מעשיה הרעים לכל פרטיהם. החוברת הזאת תתאר גם את פרוד הרעות שבין הממשלה והועדועקעצא. (2) סיסממה שני תאפשרית: להתחשב בזה. שגם בועדועקעצא נופא ישנם חונים שאינם שבעי רצון. מהפרעות האנטי דתיות. לפנות אל החונים האלה. כלומר. לבקש השפעה על הועדועקעצא נופא. וכן להראות באצבע לממשלה על החונים האלה. כלומר. לבקש השפעה על האנף הזה בועדועקעצא. שהוא מתון יותר ולהשתדל שתגדל פעולתו. נוסף לזה צריכים לעבר הצעות של דרישות מפורטות. מה בקשתנו מלפני הממשלה. כן גם מתעוררת שאלה המורה: מי הם המשתתפים בעבודת ההגנה החוקית. כלומר: איד לארגן את העבודה ואת מי להזמין אליה. אפשר שלעבודה הזאת צריכים לחזין חזון יותר רחב מאשר לעבודת העזרה הרוחנית והתנוד. שכן צריכים לדאג שזו האחרונה תתא על מהות הקדשה. לש"ת. תורה למחרתה."

אד"ש: אמנם איאפשר לפתר עכשו את פרטי כל הענינים. אבל נתחיל עכשו בעבוד החמר לפתרון השאלות. ר"ר הילדסהיימר: גם אני חושב שאמסתנו זאת גם אם לא תתן לנו פרטי כל עבודתנו תתן לנו את ראשי הפרקים בעבודה עלידי המוס"מ שתתנהל כאן. רש"נ: מציע למסור את ההנהלה העבודה עד הפנישה אבאה עם אדמו"ר שליט"א לר"ר מ. הילדסהיימר. ר"ר הילדסהיימר: איני רשאי לאמר לאו אעפ"י שיש קשי רב בדבר.

ביום השלישי וביום הרביעי פ' חיי שרה שנה זו היו ברינא ישיבות אחדות של הועד לחזק התורה והדת ברוסיה הסוביטית. בישיבות האלו השתתפו: האדמו"ר שליט"א מליבוויץ. הגאון ר"י רוזין שליט"א מרווינסק. הנאב"ד דכתא רמ"ס זק שליט"א. הרב ד"ר הילדסהיימר שליט"א וציר הסיים ר' מרדכי דובין שליט"א.

נוכחים: ר' מנדל גורארי, ר"ש גורארי, ר"י לאנדא, ר"ס שניאורסון ר' אביגדור וואלאנשאק, ר"א ריינין, מוכיר ש"י וויטמברג.

- דו"ח על העבודה בס. ס. ה.
- תכנית העבודה.
- שאלת הגנה חקית.
- התארגנות הועד והלשכה.
- דרישות לפני הדיונים.
- העברת ההנהלה לרינא.

סעיף א': ר' שמריי גורארי: מרצה דו"ח ע"ד העבודה ברוסיה. אשר התנהלה בכמה מקצועות: יסוד חרדים, ישיבות, חברות, תפארת בחורים, משנה, עין יעקב וכדומה. גם במקצוע הגנה חוקית השינו רשיון של. הוציק" להורות לפבצות סמנות למודי תורה והגינו במאורעות פרסיות על מוסדות התורה והדת. במקצוע התמיכה למלאכת יד נעשו צעדים. שהוכיחו את אפשריות העבודה ונחיצותה. הרבה נעשה לחזוק התורה. בתוך סמאות וכדומה. בעד המושבות ראנו הרבה להקים להם מוסדות דתיים: שחיטה. סמאות, בתי תפלה. עכשו דואג הועד העומד להוסד תלחחים ביום כסבר ולהרחיבו עד כרי לקבל 10000 תלמידים.

סעיף ב': מתאשרת תכנית העבודה המצרפת לפרטיכל.

סעיף ג': המרצה אד"ש: ברוסיה צריכים להבדיל בין שלשה מיני כחות. שלועותם צריכים לבקש הגנה בחקים של ס. ס. ה. ובהשתדלות של השפעה על האדמיניסטרציה. ואלו הם השלשה: השלטון המרכזי. השלטונות המקומיים והועדועקעצא: השלטון המקומי לא תמיד מכון לרצונו של המרכז והועדועקעצא עובדת בכלל ברדיפותיה נגד הדת בנגוד לשלטון המרכזי. כי השלטון המרכזי התיר את הוראת הדת בפבצות שונות והתיר ללמד לבני 18 ומעלה. והועדועקעצא מבקשת לאסור מה שהתיר החק. על כן נמצא שמלחמתנו נגד הועדועקעצא תמצא לפעמים הכרעה להצר הדתי נגד הועדועקעצא על ידי השלטון העליון. הרפורסיות נגדנו אינן נובעות מהשלטון

II.6 a-c. Minutes of a meeting organized for the purpose to strengthen Torah and Judaism in Russia. The Rebbe is listed as one of the participants of this meeting. The minutes were published in Degel Yisroel, an Agudah based Israeli newspaper.

(Courtesy of the Agudath Israel of America Archives.)



ליהודים האומללים באלה רק מספיק שהוא חוז מנבול רוסיא בריגא.

8. גם הדושינום העיר, שיותר חי נעים לו אלו חי יוכל למסור את תמיכתו לאורגן לגלי בעין ועד מבלי לקבע כלל את צורת הועד ותכונותיו מאשר הוא מוסר אותו לאורגן בלתי לגלי בס. ס. ר. ועוד הביע הדושינום, שבאופן כזה יכל חי גם לאסוף אמצעים רבים יותר לצרכי התמיכה.

7. העסקנים ברוסיא מפתחים כפני דריפות השלטון והיעוסקציא. אם קבלת הכספים תהא על ידי אורגן בחוץ הרי נמנעים הפחדים האלה.

סעיף ז':

החלטות:

1. להעביר את הנהלת הענינים לתוספת המרכזית לריגא, למסוס שבתו של ראש הועד הרבני בס. ס. ר. וראש הועד הנוסד בריגא.

הבעת תודה:

הנאספים, הרבנים והעסקנים, עם אדמו"ר שליט"א בראשם, חשים חובה קדושה ונעימה לעצמם אשר הם מתכבדים בה, להביע בשם היהדות הרוסית המדכאה והגענה את תורתה העמוקה לציר הדושינום הר"ר יוסף ראזין, אשר חי לבו פתוח תמיד לכל צרכי היהדות הרוסית, לעזרה בחומר וברוח, וידע תמיד את לב היהודים הרוסים אשר דבקים בו ובתורתו ובה חייהם, והוא, הד"ר יוסף ראזין, חי שמת לעזרם בכל מה דאפשר, מקיים הם הנאספים שגם מכאן ולהבא כל הקשור והמוסר אשר התחיל בין היהדות הרוסית והדושינום ואשר על יד הר"ר ראזין חי מתנהל עד עכשו יתנהל על ידיו גם מכאן ויחבא, כרצון היהדות והעסקנים הנאספים.

2. הנאספים, הרבנים והעסקנים, חשים חובה נעימה וידושה להביע הכרת תודתם בשם היהדות הרוסית המדכאה והגענה לר"ר ב. כהן אשר פעל ועשה הרבה לעזרתם הרוחנית והחומרית של יהודי רוסיא והכיר וידע את צרכיהם וחש לעזרתם בכל מה שאפשר.

### תכנית העבודה לסניפיה

מטרת העבודה:

לעזור ליהדות הרוסית בנשם ורוח בכל הדרכים המבוארות מטה:

א. המרכז ולשכתו בריגא:

לה מסורה הנהגה הראשית לשם הנשמת התפקידים האלה:

1. חזוק התורה:

א. החזקה ויסוד של ישיבות, עם פקוח על סדריהן והנהלתן.

ב. החזקה ויסוד של חדרים, עם פקוח על סדריהן והנהלתן.

ג. החזקה ויסוד של שעורים לבע"ב, פועלים וצעירים בנ"ר.

ד. החזקה ויסוד של חברות, תפארת בחורים, "חברת משנה", "חברת תהלים" וחברת "עין יעקב".

ה. הגנה על מצבם החקי של מוסדות התורה ברוסיא על-ידי השתדלות בחוץ.

2. חזוק הדת:

א. תמיכה לעירות וישובים לתיקון של חסדאות ופתיחתן.

ב. תמיכה לעירות וישובים לבקב בתי חתופות ופתיחתן.

ג. הרפסת ספרים שאולו מן השוק או נחיתו וכן הספקתם בוול מחוץ.

3. חזוק הדת וחזוק התורה בקו' לונדון.

א. הספקת כל הצרכים הדתיים בקולוניות בנ"ר בית הסבילה, תפלה, שחיטה וספרים.

ב. יסוד והחזקת חדרים והספקת ספרים וסילפדים.

4. תעמולה.

א. הנהגת תעמולה בכתב ובפ"ב לצורך חזוק התורה וחזוק הדת.

ב. הוצאת עתון.

5. תמיכת מלאכה והפצתה.

לשם הכנת המצב החמרי של אחינו ברוסיא וציר לאפשר להם את שמירת ש"ק ושמירת החיים הרוחניים בכלל, יש צורך גדול בתמיכת המלאכה והפצתה.

א. המצאת מכונות בוול, בהקפה ולתשלום חלקי.

ב. המצאת אשראי, קרדיט בתנאים על-ידי החיפדות באנק מיוחד.

ב. להגשמת העבודה לסניפיה קיבוצי ונשדות מחלוקות אלו:

1. הלשכה המרכזית בריגא שעי' התחזקת עם מחלוקות:

א. הנהלת חשבונות מרכזית.

ב. קופה מרכזית.

ג. מחלקת ארגוניזציונית, לסדר ולארגן כל סניפי העבודה לסדריהם.

ד. לשכת אינפורמציה וסטאטיסטיקה, לקבול ולעבד כל ידיעות הנוגעות לכל סניפי הנקודה.

ה. לשכת תעמולה, לעזור ברוח ע"י כתבים ופוע"ב לחזוק התורה והדת ברוסיא.

2. מחלקת הלשכה ברוסיא, תפקידה, להוציא את ההחלטות לפעולה.

א. הועד שבו משתתפים הרבנים: הרב קלעמענס, הרב מיליינסקי, הרב בלוסקין והרב ליעווינסקי בחוץ באי כח הו"ד והמזכיר והמזכיר הראשי הרב זיעוויין.

ב. קופה שבה משתתפים: הרב קלעמענס, מר שני אורסון, ישראל ובר נורארי משה בחור בא כח הו"ד.

ג. מחלקת לארצות הברית.

בה משתתפים הרבנים: הרב לאקסיין, הרב סימסון ובר, קרעמער.

11.6 b.

A newly discovered letter written by the Previous Rebbe describes in detail the activities of this organization:

In 5688 (1928) when I came to Riga from the land of my birth (Russia), I spoke to the great Rabbi Yosef of blessed memory, commonly referred

החלטות:

1. מבלי לקבע בפרטות את סדר העבודה להגנה חוקית של מוסדות התורה והדת נגד היעוסקקים, אשר מבלי להשיג על חשד הדת השורר בס. ס. ר. מבקשים לרכא את דת ישראל, ליסד ועד תחת הנהלתו של הר"ר הילדסהיימר בברלין, אשר הוא ינהל את העבודה הזאת.

2. אולי יכנסים האדמו"ר שליט"א מליובוויץ, את אונזי הממשלה בס. ס. ר. על תעלולי היעוסקציא המתנגדת להקונסטיטוציא של המדינה, ויואיל להשתמש בהשפעתו על מנהיגי המדינה ועל האורגנים הראשיים לשם הגנת המצב החוקי של התורה והדת.

3. לעבד הצעות של בקשותינו לצרכי התורה והדת בס. ס. ר. בנוגע למצבן החקי.

4. לקבול את הדקומנטים המעידים על העובדות המתחיות מעשי היעוסקקים ותעלוליהם לכל פרטיהם ולחוציאם לאור למען שפך אור על הכתה הזאת לעיני מנהיגי המדינה בס. ס. ר. ולעיני העבור העברי והכללי.

סעיף ד':

התארגנות הועד והלשכה:

החלטות:

1. להקבול את הדקומנטים המעידים על העובדות המתחיות מעשי היעוסקקים ותעלוליהם לכל פרטיהם ולחוציאם לאור למען שפך אור על הכתה הזאת לעיני מנהיגי המדינה בס. ס. ר. ולעיני העבור העברי והכללי.

סעיף ז':

התארגנות הועד והלשכה:

החלטות:

1. להקבול את הדקומנטים המעידים על העובדות המתחיות מעשי היעוסקקים ותעלוליהם לכל פרטיהם ולחוציאם לאור למען שפך אור על הכתה הזאת לעיני מנהיגי המדינה בס. ס. ר. ולעיני העבור העברי והכללי.

סעיף ח':

התארגנות הועד והלשכה:

החלטות:

1. להקבול את הדקומנטים המעידים על העובדות המתחיות מעשי היעוסקקים ותעלוליהם לכל פרטיהם ולחוציאם לאור למען שפך אור על הכתה הזאת לעיני מנהיגי המדינה בס. ס. ר. ולעיני העבור העברי והכללי.

סעיף ט':

התארגנות הועד והלשכה:

החלטות:

1. להקבול את הדקומנטים המעידים על העובדות המתחיות מעשי היעוסקקים ותעלוליהם לכל פרטיהם ולחוציאם לאור למען שפך אור על הכתה הזאת לעיני מנהיגי המדינה בס. ס. ר. ולעיני העבור העברי והכללי.

סעיף י':

התארגנות הועד והלשכה:

החלטות:

1. להקבול את הדקומנטים המעידים על העובדות המתחיות מעשי היעוסקקים ותעלוליהם לכל פרטיהם ולחוציאם לאור למען שפך אור על הכתה הזאת לעיני מנהיגי המדינה בס. ס. ר. ולעיני העבור העברי והכללי.

סעיף יא':

התארגנות הועד והלשכה:

החלטות:

1. להקבול את הדקומנטים המעידים על העובדות המתחיות מעשי היעוסקקים ותעלוליהם לכל פרטיהם ולחוציאם לאור למען שפך אור על הכתה הזאת לעיני מנהיגי המדינה בס. ס. ר. ולעיני העבור העברי והכללי.

סעיף יב':

התארגנות הועד והלשכה:

החלטות:

1. להקבול את הדקומנטים המעידים על העובדות המתחיות מעשי היעוסקקים ותעלוליהם לכל פרטיהם ולחוציאם לאור למען שפך אור על הכתה הזאת לעיני מנהיגי המדינה בס. ס. ר. ולעיני העבור העברי והכללי.

11.6 b.

Hildesheimer of Berlin and the Rogetchover Gaon, the group of participants from Riga also included the modern Chasidim, such as Mordechai Dubin and Shimon Vitenberg, who served as the secretary for the organization. Although the Rebbe was a member, he is not listed among the key figures of the organization.



to as the Rogetchover Gaon; the great righteous man, our master and teacher, Rabbi Yisroel Meir - the Chofetz Chaim; and the great and righteous-Rabbi Chaim Ozer, may his soul rest in peace, about the situation of our Russian Jewish brothers.

At the time, we decided to establish a Jewish fast day. This day of prayer and repentance was instituted in Latvia and Lithuania. The famed rabbis and community activists, Rabbi Meir Hildesheimer o.b.m. and Rabbi Dr. Ezra Munk of Germany, and many communities in Poland, Galicia and Austria participated in this special fast day.

A second community fast day was established in Elul, 5688 (1928), in Lithuania and Latvia. As per our request, the righteous Rabbi Yisroel Meir Hakohen - the Chofetz Chaim - chose a special prayer to be recited. We instituted, that on the night of Yom Kippur and by the prayer *Neilah* (the last prayer recited on Yom Kippur) of the year 5689 all synagogues in Lithuania and Latvia should recite the above mentioned prayer and certain chapters of psalms. Some Jewish communities of Poland, Galicia, Austria and Germany who heard about these special prayers and psalms also voluntarily participated in this gesture.

With the mercy of G-d, during the summer of 5688 (1928) and during the winter of 5689 (1929), the terrible decrees and torturing of our Jewish Russian brothers decreased. Furthermore, through the efforts of the Jews of Latvia and Germany, in conjunction with Rabbi Meir Hildesheimer, my son-in-law, Rabbi Schmaryahu Gourary - the community activist - may he have a long life, and my close friend who has done wonders on behalf of the Jewish nation, Rabbi Mordechai Dubin, the Russian official in Latvia and Germany was persuaded to allow matzoth baked in Latvia and Germany to be sent to our Russian Jewish brothers.

Through their efforts and under my guidance, the necessary means were collected and six freight trains of baked matzoth were sent to various townlets throughout Russia. Packages of matzoth were also sent to approximately 700 cities. All this was besides the permission that the Russian government gave to bake matzoth in the large cities of Russia: Moscow, Leningrad, Charkov, Kiev, etc. It was a great *Kiddush Hashem* (sanctification of G-d's name) many times over. Even more so, due to the hunger which was present at the time in Russia. Members of the Latvian government escorted the freight of matzoth to Russia. It was evident that the hand of G-d was present. Everyone clearly saw that the fasting, prayers, and repentance awakened heavenly mercy. (For a copy of the complete letter in Hebrew, see Exhibit II.6d.)

This letter gives us a glimpse of the work this organization did. The fast day organized due to the situation of the Jews of Russia even caught the

attention of the Soviet government, as is evident from an article in the Warsaw Yiddish newspaper *Moment*:

### The Unhappiness of the Soviet Government Due to the Special Prayer of The Chofetz Chaim

The special prayer, initiated by the Chofetz Chaim, that was instituted in all the Latvian Shuls (synagogues) because of the situation of the Jews in the Soviet Union, has caused a tremendous unhappiness to the Soviet Government. The Soviet Representative in Latvia said that this was unjustified since the Soviet Government had shown its good will by allowing the Lubavitcher Rebbe and some Chasidim to leave Russia.

In order to impress upon the western world the horrible situation of the Jews of Russia, the Previous Rebbe even traveled to America to spread the message and raise money. He was accompanied by his chief activist, Mordechai Dubin.<sup>(17)</sup>

During his initial stay in Latvia, the Rebbe served as one of the Previous Rebbe's secretaries. He would help him draft letters, compile indexes of correspondence and carry out various secretarial functions.

At that time, typewriters, especially Hebrew typewriters, were still scarce. One of the jobs of the secretary was to draft and write letters by hand for the Previous Rebbe. Exhibit II.7 is an example of a letter handwritten by the Rebbe, and signed by the Previous Rebbe.

As the days turned to weeks and then to months, the Rebbe seemed to be leaning towards expanding his secular education. The Rebbe was pondering the extent to which it was permissible to study secular subjects. We know that there are various fields of knowledge, such as the earth sciences, which directly relate to Torah. Understanding the lunar cycles enhances a person's understanding of *Kiddush Hachodesh* (laws pertaining to the establishment of the Jewish month based on the first sighting of the new moon). Furthermore, in *Pirkei Avos*, our sages advise us "know how to answer to the *Apikores*" (the non-believer).<sup>(18)</sup> This is a clear indication that a responsible Jew has to have knowledge of both Jewish and western philosophy in order to properly answer philosophical questions. Yet, our sages also advise us not to delve too deeply into the wisdom of secular scholars. Others cautioned their students and children not even to delve into questions of faith as discussed by Maimonides in his *Guide for the Perplexed*. Reb Chaim of Brisk, one of the great Torah giants of Europe, did not allow his children to read the Guide.<sup>(19)</sup> There is, therefore, a fine line between studying secular wisdom and getting too involved in it. During his first few months in Latvia, the Rebbe was burdened by this dilemma. As we shall soon see, he presented this question to the Rogetchover Gaon.



ב"ה, ט"ו ניסן, תש"א  
ברוקלין

כבוד ידידי הרב הגאון האדיר, הנודע לשם  
תהלה בתוככי ואוני יעקב, עה"י פטה"ח כו'  
וכו' מוה"ר זשנאל שליט"א הלוי ראזענבערג

שלום וברכה!

כיבאתי - בשנת תרפ"ח - מארץ מולדתי לריאז והתדרבתי עם-אבדל  
לחיים ארוכים-הגאונים נוחי נפש, שר התורה הגאון החסיד מרנא ורבנא  
כס"ת מוה"ר יוסף נבג"ס זי"ע-הידוע בשם תהלה דער ראגאסטאווער גאון-  
הגאון הצדיק מרנא כס"ת מוה"ר ישראל מאיר הכהן נבג"ס זי"ע-חפץ חיים  
והגאון הצדיק מרנא כס"ת מוה"ר חיים עוזר נבג"ס זי"ע, על אדות  
מצבם המוסרי והכלכלי של אחב"י אז במדינת רוסיא, החלטנו לקבוע תענית  
צבור כללי, יום תפלה ותשובה, במדינות ליטא ולטביא, והרבנים המפורסמים  
נוחי נפש, העסקנים הידועים הרב מוה"ר מאיר נ"ע הילדעסהיימער והרב  
מוה"ר עזרא נ"ע מונק באשכנז והרבה מקומות בפולין גאליצא ואוסטריא  
הסתתפו מצעם בקביעת יום התענית.  
בחדש אלול שנת תרפ"ח החלטנו לקבוע שנית תענית צבור בליטא  
ובלטביא, וע"פ בקשותינו בחר הגאון הצדיק הישיש הרי"ם נ"ע בעל חפץ  
חיים באחת התפלות המיוחדות לעת צרת הרבים-ל"ע-וקבענו אטר בליל יום  
הכפורים ובתפלה נעילה בשנת תרפ"ט יאמרו בכל בתי הכנסיות בליטא  
ובלטביא מזמורי תהלים ידועים והתפלה האטורה, וכספת קהלות הקדש  
בפולין גאליצא ואוסטריא ואשכנז שהגיע אליהם הסמועה על דבר קביעת  
אמירת תהלים והתפלה האטורה הסתתפו בזה מצעם.  
ובחסדי אל עליון, הנה בקיץ תרפ"ח וחורף תרפ"ט הוקלו הגזרות  
והרדיפות מעל אחב"י, היעליהם יחיו, במדינת רוסיא, עד כי בעזה"י, סלאכות  
נכבדה בשם יהודי לטביא ואשכנז, שבה הסתתפו הרב הסגור רמ"איר נ"ע  
הילדעסהיימער הנ"ל ויבדלו לחיים ארוכים העסקנים המרוצים ואנשי  
מעשה חתני הרב ר' שמרי' גורארי' שי' וידידי חיקר באנשים בעל פ' עולות  
כבירות לסובת כלל ישראל החסיד ר' מרדכי שי' דובין, סעלה על ידי בא  
כח רוסיא בלטביא ובאשכנז היתר להכניס מצב מלטביא ואשכנז לאחב"י  
שי' יושבי רוסיא.  
ובעזרת הסלאכות הנזכרת וחתת הנהלתי נאסרו האמצעים שדדשו  
ונשלחו ששה קרונות של מצה אפוי' לפלכים שונים ברוסיא ולערן לטבע  
מאות עירות נשלחו חבילות של מצה, נוסף על היתר שהתירו לאטות מצה  
בערים הגדולות, במוסקבה, לענינגראד, חרקוב קיוב ועוד, והי' קידוש השם  
כפול אשר לרגלי הרעב ששרר אז ברוסיא הנה פקידים באי כח הממשלה בלטבא  
לרו את הקרונות עם המצה וראו במחשך כי יד העשתה זאת והכל ידעו  
כור כי התעניתים התפלות והתשובה הגדולה ומעשה הצדקה עוררו רחמי  
סמים.  
ועתה, הנה בעונותינו הרבים כאמר הרב האויב והציו פקידים  
הכללים חללים מאחינו במלחמה ובערים הנכבדות, הי' ירחם, עלינו ההובה  
והמצוה לצאת בהרבו ובקשתו של יעקב אבינו, בצלותי ובנעוטי, לקבוע

ב

תענית צבור, לקבוע אמירת תהלים בכל יום ויום בכל בתי הכנסיות כפי  
שנחלק ליטי ההדש וקופו אהריו קדיש יתום ולבחור באחת התפלות ולקבוע  
אמירתה, כפי הסכם כלל הרבנים הגאונים שליט"א וכ"ק האדמו"רים שליט"א  
בסני ובחסידי בינאשרי ללכננה יענן, לעורר רחמי סמים על כל אחב"י  
יהיו בכל המדינות ועל כל חסידי אה"ע וטלכיהם ורוזניהם בראשם  
ההולכים בדרכי יוסף וצדק.  
לא אפונה טכן היא הו"ד ידידי הדר"ג שליט"א, ובטח כן היא  
הו"ד של כבוד ידידי הרבנים הגאונים הברי נביאות אגודת הרבנים, ונ"ק  
ידידי אגודת האדמו"רים שליט"א וחו"ד הרמ"ה של ידידי הגאון האדיר  
הנודע לשם תהלה כס"ת מוה"ר א"א שליט"א הרצוג הרב הראשי דאה"ק ת"ו  
שלכלם כתבתי בזה כאמור, והנני מציע לבהור ועד טהברי אגודת הרבנים  
ואגודת האדמו"רים שליט"א שיבחר את התפלה ויסדרה ולקבוע את אמירת  
התהלים בכל יום כנ"ל ולקבוע את התענית צבור בער"ה סיון, יו"ט קטן  
הבע"ל.

ואל אלקים הוי' צבאות הסופע תפלה כל פה יסמע טועה עמו בית  
ישראל ושועתינו, ויאזין תחנוני עמו בית ישראל ותחנונינו, ויקבל תפלה  
עמו בית ישראל ותפלותינו ויחוס וירחם על עמו ונחלתו להוציאנו  
משעבוד לגאולה ומאפילה לאור גדול ויקבץ נדחינו מארבע כנפוף הארץ  
לארצינו ע"י משיח בואל צדק בב"א.

והנני מחכה למשובתו של כבוד ידידי שליט"א בהקדם  
ידידו הדו"ס מכבדו ומברכו!



11.6E



The idea of *Torah Umada*, that secular studies are permitted in order to understand various aspects of Torah, is found throughout Jewish history. The Talmud relates, in the name of Rabbi Shimon Ben Gamliel, that his father had one thousand students studying in his school. Five hundred learned Torah and five hundred were engaged in Greek wisdom.<sup>(20)</sup>

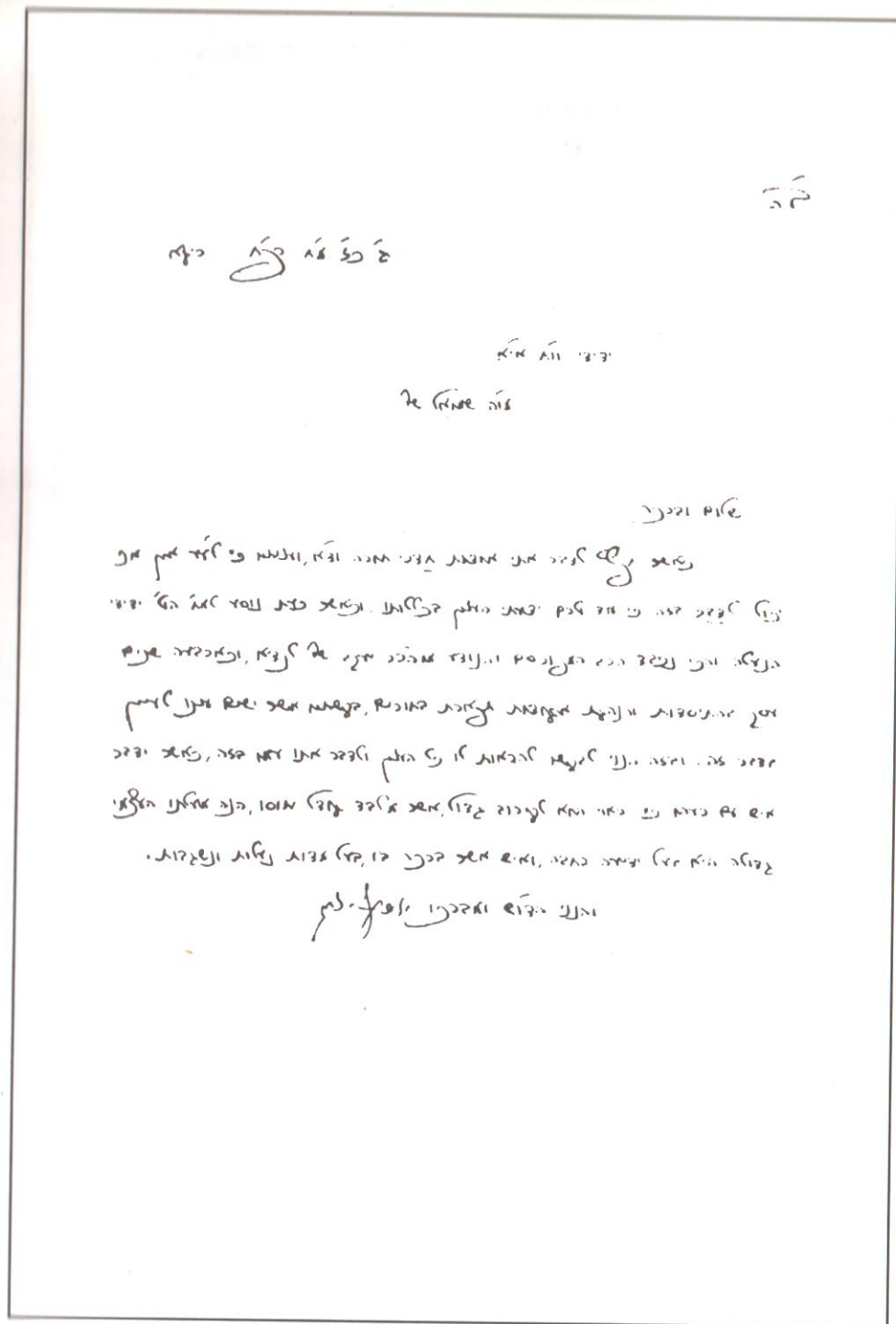
Yeshiva University president, Dr. Norman Lamm, in his book *Torah Umada*, cites many instances where Torah scholars and sages studied, and encouraged their students to study, secular subjects:



Il.6F. Copy of an article in the Warsaw newspaper Moment, describing the unhappiness of the Soviet government, to the call for a communal fast organized by the Previous Rebbe and the Chofetz Chaim.

(From the Moment, Dec. 5, 1928.)

At a later period, Rabbi Hai Gaon (939-1038) the last of the greatest of the Geonim did not hesitate to use Arabic sources, including Arabic love songs, to prove a Talmudic point. In addition, he quotes the *Koran* and the *Hadith* (the sayings and doings of Mohammed). The same source tells of the famed Talmudist, Rabbi Samuel Hanagid, who quoted Christian exegetes. Moreover, he quotes Rabbi Masliah, a well-known dayyan (halachic judge) in Sicily who, in a letter to Rabbi Shmuel Hanagid, tells of a personal experience with Rabbi Hai Gaon. The latter had encountered difficulty in understanding a verse in Psalms, and directed Rabbi Masliah, much to his consternation, to approach 'the most Christian of the Christians and ask him what he knows about the interpretation of this verse'. Noticing Rabbi Masliah's discomfort, Rabbi Hai rebuked him, saying, "Our early fathers and righteous men never hesitated to inquire from people of different religions, even from shepherds, concerning obscure verses in the scripture..."<sup>(21)</sup>



Il.7. Copy of a letter handwritten by the Rebbe and signed by his father-in-law, Rabbi Yosef Yitzchak



היה יפה

כ"ב אדר שנת ה'תקנ"א, גאון אדוני, קצת הייתה לי צרה.  
שהיה לי צרה, חסדי הנושא, הנושא לא רצו לי בזה.  
היה לי צרה, חסדי הנושא, הנושא לא רצו לי בזה.  
היה לי צרה, חסדי הנושא, הנושא לא רצו לי בזה.

היה לי צרה, חסדי הנושא, הנושא לא רצו לי בזה.  
היה לי צרה, חסדי הנושא, הנושא לא רצו לי בזה.  
היה לי צרה, חסדי הנושא, הנושא לא רצו לי בזה.

היה לי צרה, חסדי הנושא, הנושא לא רצו לי בזה.  
היה לי צרה, חסדי הנושא, הנושא לא רצו לי בזה.  
היה לי צרה, חסדי הנושא, הנושא לא רצו לי בזה.

היה לי צרה, חסדי הנושא, הנושא לא רצו לי בזה.  
היה לי צרה, חסדי הנושא, הנושא לא רצו לי בזה.  
היה לי צרה, חסדי הנושא, הנושא לא רצו לי בזה.

II.9 Handwritten letter from Rabbi Yacov Landau, Rabbi in Libau, Latvia. Later to become the famous Rabbi of Bnei Brak, Israel.

(Courtesy of The Yeshiva University Archives - The Rogetchover papers.)

Dr. Lamm also writes about Rabbi Saadia Gaon: "The tenth-century Talmudist and philosopher, Rabbi Saadia Gaon, is so well known for his openness to non-Talmudic studies that it is unnecessary to document his views. It is sufficient to point to his introduction to his *Emunot Ve'Deiot*, where he mocks those who reject scientific and speculative studies lest they lead to heresy. They are no better, he says, than those ignoramuses who believe that an alligator swallowed the moon. They are laughable." (22)

היה לי צרה, חסדי הנושא, הנושא לא רצו לי בזה.  
היה לי צרה, חסדי הנושא, הנושא לא רצו לי בזה.

היה לי צרה, חסדי הנושא, הנושא לא רצו לי בזה.  
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היה לי צרה, חסדי הנושא, הנושא לא רצו לי בזה.  
היה לי צרה, חסדי הנושא, הנושא לא רצו לי בזה.



היה לי צרה, חסדי הנושא, הנושא לא רצו לי בזה.  
היה לי צרה, חסדי הנושא, הנושא לא רצו לי בזה.

II.8 Handwritten letter from Rabbi Shlomo Ushpal of Kurnitz, addressed to the Rogetchover Gaon. (Courtesy of The Yeshiva University Archives - The Rogetchover papers.)



ושתפקתי בהם בדין חלוקה בחזר של  
 שותפין שצריך שיהיה בו ד' אמות אל  
 ח' אמות (לבד בניתן לפתחים) ואם  
 חלק החזר אשר מצדד הבית ואסחורי  
 הבית מצטרף לשיעור זה אולאו.  
 מוכנה לתשובת הדבר שליטא  
 שלום דובד גור אוריה

dents to delve into secular branches of wisdom. Some feared that their students would become influenced by this experience and others held it to be prohibited by most of our sages.<sup>(24)</sup>

Reb Schneur Zalman once said: " When Socrates died he came before the heavenly court and asked to be seated in heaven right next to Abraham. He stated that just as Abraham had true self-sacrifice for G-d, he too had self-sacrifice. Socrates was given an ultimatum to accept the Greek gods over a Supreme Being or face death. He chose to drink the poison. He preached publicly the importance of believing in G-d.

"However, the heavenly court answered: 'your self-sacrifice' was not as great as Abraham's. Abraham totally sacrificed himself for G-d and gave no thought as to whether G-d's demands were logical. He was not concerned with reward. Whereas your belief is based on your logical conclusion." (26)

The mere referral to Socrates by Reb Schneur Zalman is, in itself, an indication that he was not naive about Greek philosophy. His writings refer also to Aristotle on various occasions.<sup>(27)</sup> Yet in Reb Schneur Zalman's famous *Tanya*, he cautions against the study of secular wisdom:

Likewise, he who occupies himself with the science of the nations of the world is included among those who waste their time in profane matters, insofar as the sin of neglecting the Torah is concerned, as is explained in the Laws Concerning Study of the Torah. Moreover, the uncleanness of the science of the nations is greater than that of the profane speech... (28)

[illegible]

In his book, Dr. Lamm also discusses the opinions of some of the most prominent Jewish thinkers who expressed their opinions of Torah Umada: "There are other great halachic authorities who address the question of studying other branches of wisdom in order to enhance the understanding of Torah. The following are a few examples. Rabbi Moshe Isserles (commonly referred to as the Rama), the renowned commentator on the Shulchan Oruch, in an exchange of letters with Rabbi Solomon Luria (MaHaRshal), defends the study of other branches of wisdom on religious grounds. Other Torah giants who also shared this notion include: Rabbi Loew (known as the MaHaRal of Prague, ca. 1525-1609); Rabbi Mordechai Yaffe (author of *Levush* 1530-1612), Rabbi Yacov Emden, Rabbi Yonason Eybeschuetz (1690/95-1764); and even the Vilna Gaon." (23)

Despite the approval of the above-mentioned sages in regard to the study of secular subjects, most Eastern European rabbis did not allow their stu-



Handwritten text in Hebrew, likely a response from the Rogetchover on the subject of attending college. The text is dense and covers most of the page.

II.12a A handwritten response from the Rogetchover on the subject of attending college.

(From Ha-Ma'ayan, 16:3)

פ"א אד"ר כ"א

ליו"ר הרב"ה הג' וכס' א"ת יא"ה, יו"ר י"א  
התורה, אור"ת דא"ת א"ת א"ת א"ת א"ת  
ה' הא"ת א"ת א"ת א"ת א"ת א"ת א"ת  
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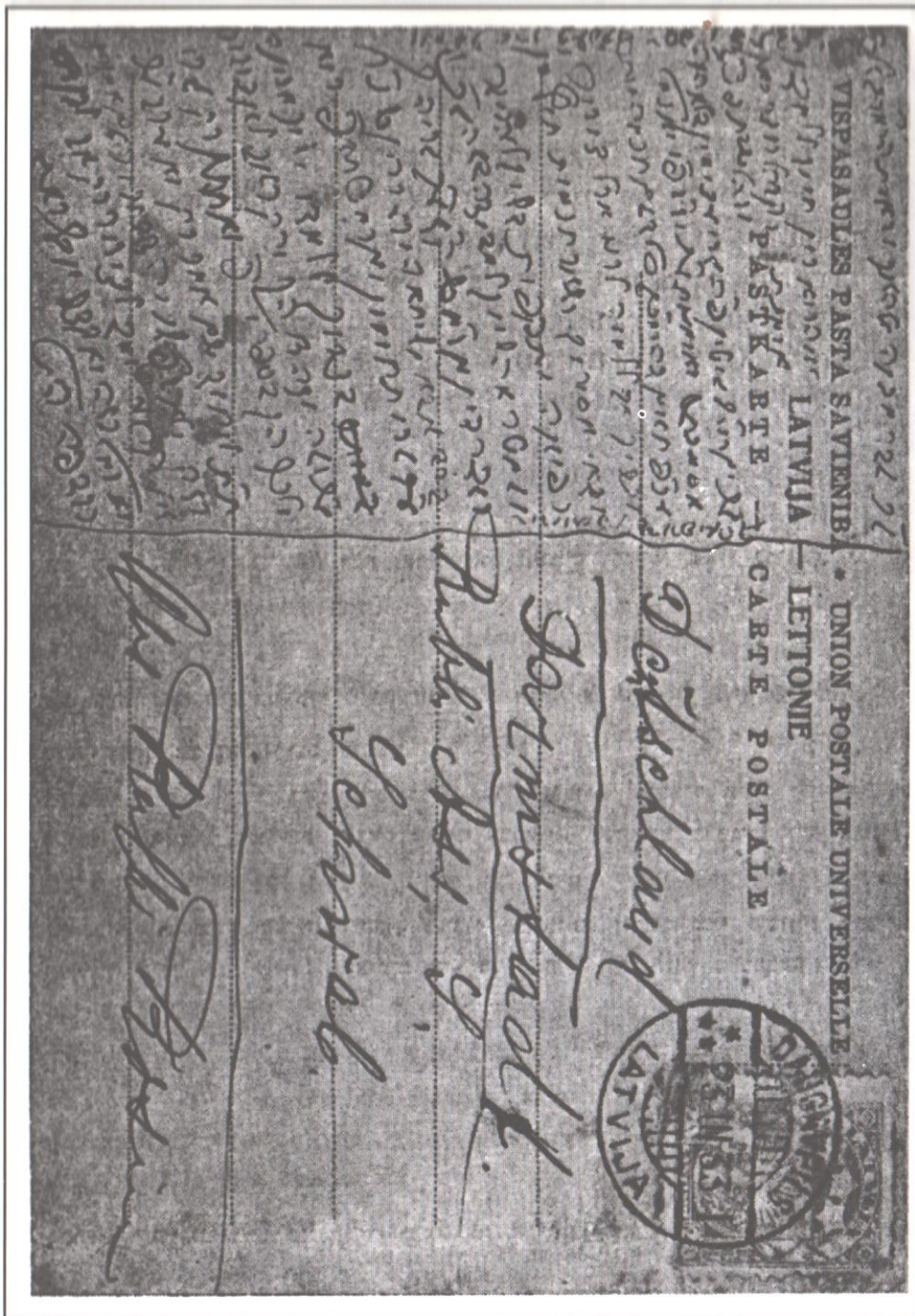
א"ת א"ת

א"ת א"ת

II.11 Copy of a handwritten letter from the Rebbe to the Rogetchover Gaon.

The Tzemačh Tzedek also did not want his Chasidim to study secular subjects.<sup>(28A)</sup> However, his son, the fourth Chabad rebbe, the Rebbe MaHaRaSH, was an avid reader of books written by the pioneers of the Haskalah movement. In fact, he had a special work room filled with these books. It has been said that he read these books in order to refute the claims of the Maskilim.<sup>(29)</sup> The Previous Rebbe, too, read secular books in his youth, which was the reason why his childhood teacher, the Malach, Rabbi Chaim Avraham Dov Ber Levine, left Lubavitch and started the Malachim (an offshoot group of Chabad Lubavitch Chasidim who





II.12b The back postmark of the handwritten response from the Rogetchover.

(From Ha-Ma'ayan, 16:3)

recognized only the first five Chabad rebbes). (29A) In light of the mixed signals sent even by the Rebbe's own forebearers, it is understandable that the Rebbe was unsure what was permitted to be studied and what was

not. Also, studying in a university atmosphere was another major question. Even though there are indications that the Rebbe already began taking courses while still in Leningrad, it was not full-time or towards any particular degree. (29B) In Latvia, the issue he pondered was whether or not it was permissible to devote a few years studying secular subjects and, if so, which ones were permitted.

Latvia was honored to have in its midst one of the greatest Talmudic scholars in the world, the Rogetchover Gaon. Because the Rogetchover came from a Chabad background, Chabad Chasidim would direct their difficult halachic questions to him. (30) One of the greatest treasures saved from the Holocaust was the correspondence addressed to the Rogetchover. In the 1960's, Yeshiva University's Mendel Gottesman Library received this treasured archive of letters. This archive (MS #1142) reveals that many Lubavitcher Chasidim addressed their difficult halachic questions to the Rogetchover. A few of the prominent Lubavitcher Chasidim who wrote to the Rogetchover were: Rabbi Yacov Landau, who served for a while as Rabbi of Libau, Latvia and then as Chief Rabbi of Bnei Brak, Israel; Rabbi Shlomo Eli Ushpal, Chabad rabbi of Kurnitz and the father of Rabbi Yitzchak Ushpal and Rabbi Hirsch Gourary. There are even letters from young children. Many might be surprised to learn that in the Rogetchover archive, there is a letter written by the Previous Rebbe's only grandson, Sholom Ber Gourary.

Besides Chasidim, many Misnagdic rabbis of Latvia would also correspond with the Rogetchover. Rabbi Elchanan Teitz, father of Rabbi Pinchas Teitz, who served as rabbi of Livni, Latvia, wrote 17 different letters to the Rogetchover regarding various difficult problems. It is, therefore, understandable that when the Rebbe faced the question of Torah Umada, he sought the advice of the Rogetchover.

In a letter to the Rogetchover dated the 21st of Adar (March 13, 1928) the Rebbe wrote:

Your letter has arrived. Regarding the knowledge of astronomy, we find that Maimonides in his *Yad Hachazakah* (Code of Jewish Law) brings various references to it. It is also clear that Maimonides also leans towards the works of various gentile scholars. Similarly, regarding the calculation of lunar cycles, he also quotes them in his *Kiddush Hachodesh* (laws regarding the calculation of the new Jewish month, which is based on the moment the new moon appears). Also in chapter 3 of *Ysodei Hatorah* (laws dealing with the cardinal principles of the Torah) he quotes from Aristotle, his disciples and their commentators.

I turn to you to clarify the opinion of our sages regarding learning this knowledge. Even more so, since we find contradictory opinions among our sages such as in Tractate *Brochos* (59) and Tractate *Pesochim* (94). It



is clear from there that disagreements occur between the Torah scholars and the gentile scholars. Furthermore, their opinions are stated in Tractate *Hagigah* (12), Tractate *Bava Basra* (25) and *Bava Basra* (74).

Even more so, I request a response as to what is the opinion of our sages regarding astronomy, as it is quoted in the Talmud and Tosefta, etc., regarding studying spheres, movements of the sun and moon, the four elements and the fifth element from which the stars and spheres etc.

I remain humbly yours and honor you greatly,

Menachem Schneerson

Since this was an era when many Jewish students were flocking to the universities, the Rebbe's question was continuously being asked of the Rogetchover. Although, to date, the Rogetchover's response to the Rebbe has not been found, a response by the Rogetchover to another person,<sup>(31)</sup> who asked the same question has been found, and his halachic opinion is quite interesting: (See Exhibit II.12a-b for the handwritten response of the Rogetchover.)

Throughout much of the response, the Rogetchover seeks to demonstrate that not only is knowledge of natural sciences tolerated, but that it has halachic significance and standing. Beyond that, pointing to a Maimonidian halachic text, the Rogetchover expresses the opinion that, according to the Talmud, the wisdom that a father is required to impart to his son includes not only such things as astronomy, medicine, and surveying, which result in a more accurate knowledge of halacha, but also other kinds of secular study whose goal is the enhancement of the state and of society.<sup>(32)</sup>

This clearly-stated opinion of the Rogetchover may, in fact, explain why, immediately after Passover of that year, the Rebbe enrolled as a student in the University of Berlin, known at that time as the Friedrich Wilhelms Universitat. It later became the Humbolt Universitat. His major was Natural Philosophy.<sup>(33)</sup> It was a program which included both philosophy and the study of the sciences such as physics and mathematics.

Besides the Rogetchover's halachic opinion on the subject, there were also three other halachic rulings issued by very prominent rabbis. Rabbi Boruch Ber Leibowitz and Rabbi Elchanon Wasserman were completely negative about allowing the youth to attend college. Rabbi Avraham Yitzchak Bloch, the Rabbi of Telshe and its Rosh Yeshiva wrote:

In these matters, it is exceedingly difficult to offer a clear halachic response, because the issues are largely based upon ideological stances



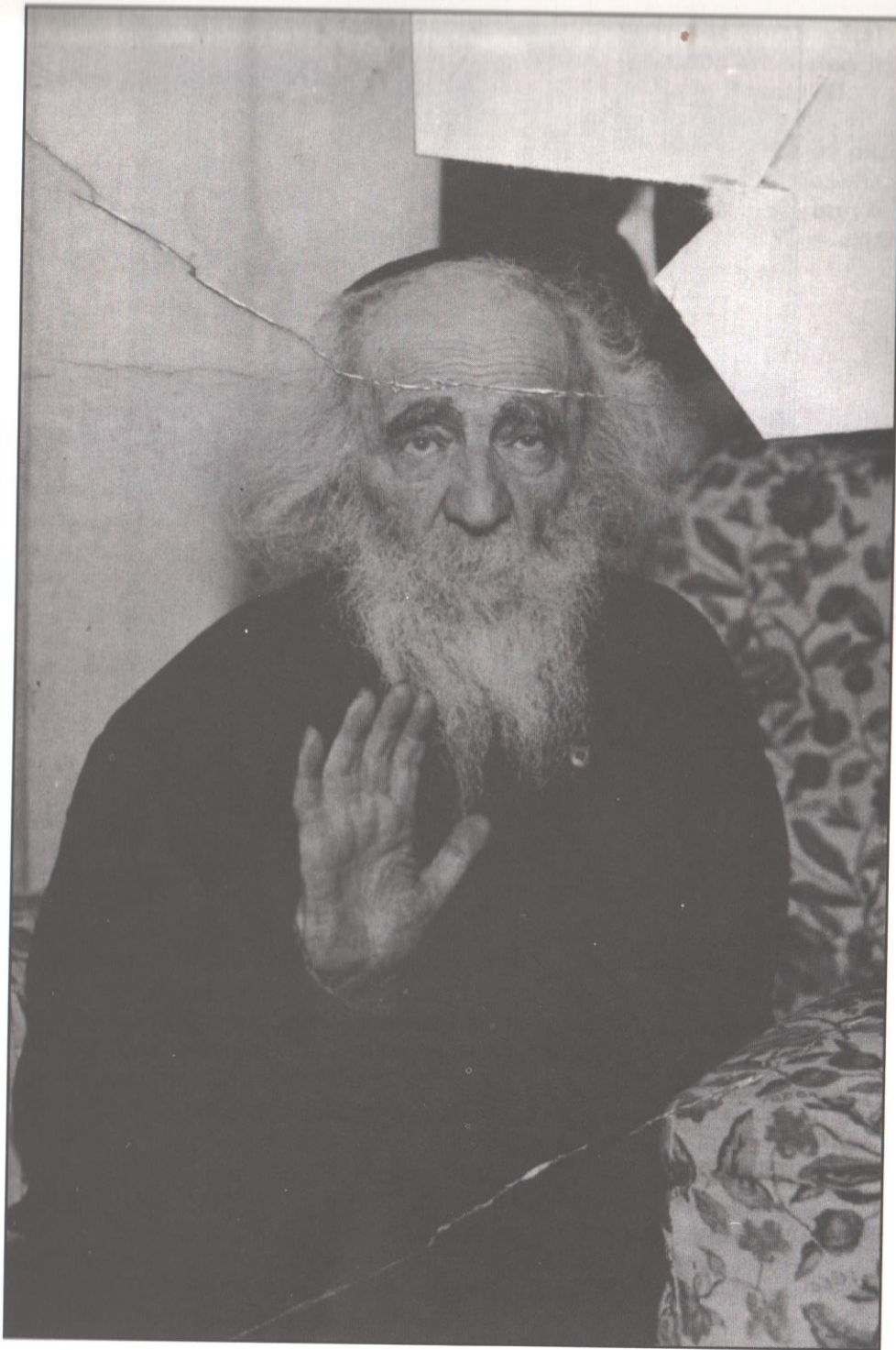
13 Rabbi Boruch Ber Leibowitz

and opinions which are linked with the Agadah (that portion of rabbinical teaching which is not concerned with religious laws and regulations) which has its own definitions of the positive and negative commandments. It is, therefore, difficult to offer clear principles and unequivocal halachic decisions, as is normally done in the halachic areas of the Oral Law. As a result, the law will vary and will be contingent upon the nature of the individual as well as the conditions that are peculiar to that place and time.<sup>(34)</sup>

(See Appendix A for the halachic rulings issued at that time by Reb Elchanon Wasserman, Rabbi Boruch Ber Leibowitz.)

Before the Rebbe could find his seat in one of the lecture halls at the University of Berlin, he would have to overcome some very difficult obstacles.





14 The Rogetchover Goan



אדמו"ר הגאון מרן  
אברהם יצחק בלאך שליט"א  
אב"ד וראש הישיבה הק' דטעלז

15 Rabbi Abraham Yitzchak Bloch

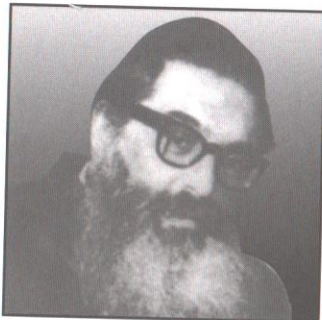




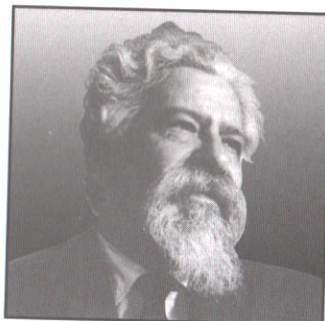
III.1 Rabbi Soloveitchik in his early and later years.



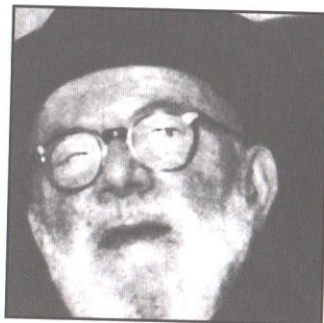
III.2 Rabbi Yitzhak Hutner in his early and later years.



III.3 Abraham J. Heschel in his early years and later years.



III.4 Rabbi Yechiel Yacov Weinberg in his early years and later years.



## Chapter III

### The Rebbe Enters The University of Berlin

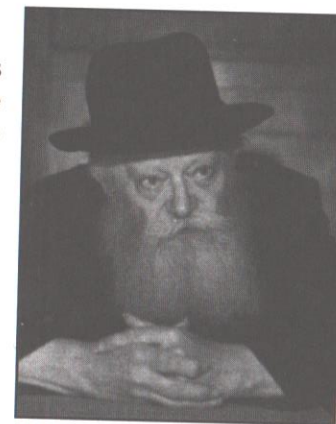
In his book *Between Berlin and Slobodka*, Hillel Goldberg writes:

In the 1920's there converged in Berlin a cluster of intellectuals, all but one in their twenties: from Rituva, Lithuania, came Joseph Zev Lipovitz in 1923; from Haslovitz, Lithuania, came Joseph B. Soloveitchik in 1925; from Warsaw, Poland, came Abraham Heschel in 1927, from Yekaterinoslav, USSR, came Menachem Schneerson in 1928; from Warsaw, Poland, came Issac Hutner in 1929; earlier Yechiel Yacov Weinberg and Abraham Elijah Kaplan had arrived from Slobodka. <sup>(1)</sup>

Although there were, literally, thousands of Jewish students who entered the universities throughout Europe during those years, Goldberg's point is well taken. Many of those who would become important Orthodox figures in the post-Holocaust era came to Berlin to seek a secular education. Some of the above would get to know each other in Berlin and some would get to know each other only in America, but what brought them to Berlin was the same ideal: to become Jewish transition figures - people who could deal with both Torah and the academic developments of the western world.

Some came to Berlin with the support and approval of their families, while others came despite being advised against it. As previously mentioned, many Eastern European rabbis disapproved of secular education for the young. Who were these transition figures? How did their families relate to them entering the university?

Joseph B. Soloveitchik, commonly referred to as the Rav, was a descendant of the famed Reb Chaim of Volozhin. His grandfather, Reb Chaim Brisker, was one of the leaders who fought against the Russian educational reforms and even closed down the Yeshiva in Volozhin so as not to subject his students to the government requirement of teaching secular subjects in his Yeshiva.<sup>(2)</sup> However, the bitter suffering of the Jews during World War I and the rise of communism had convinced his father, Reb Moshe Soloveitchik, that secular education

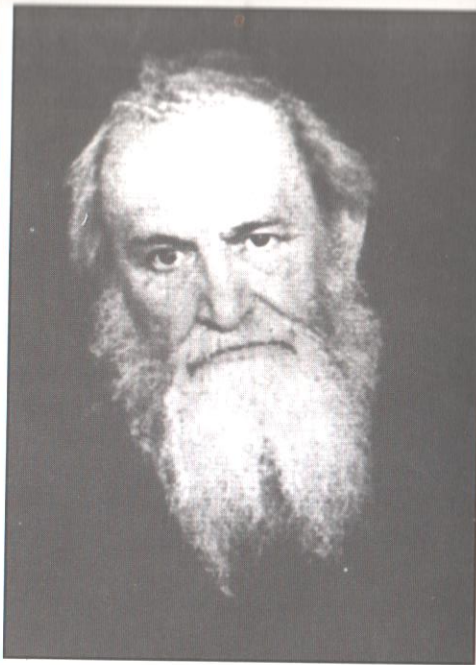


III.5 The Rebbe.





III.6 Rabbi Chaim Soloveitchik, known as Rav Chaim Brisker.



III.7 Rabbi Moshe Soloveitchik

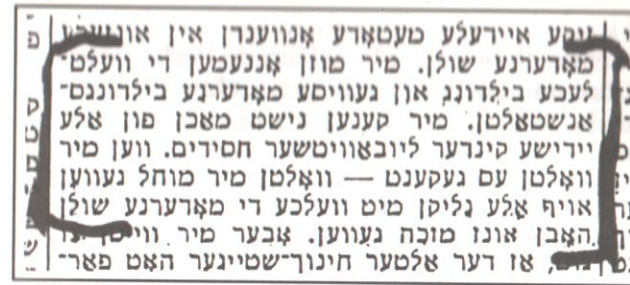


III.8 Reb Velvel Soloveitchik, known as Reb Velvel Brisker, walking with Rabbi Pinter the Rav of Salzburg, in Krenitz, September 9, 1939.

was important. As Reb Moshe's daughter, Shulamith Soloveitchik Meiselman, describes:

Father adopted an entirely different approach to secular education. He now maintained a new philosophy; that in this changing world both religious and general education were necessary if one was to have an effective influence on Jewish young people. A pious Jew must be part of the world at large and must participate in all the endeavors of his community, provided they are not at variance with the tradition and do not threaten his uniqueness as an Orthodox Jew.<sup>(3)</sup>

Another example of Reb Moshe Soloveitchik's opinion regarding his son's secular education is found in a letter he wrote to the Tel Aviv



III.9 Section of an article by Yechiel Yacov Weinberg in which he states that "we can not possibly make every child turn into a Lubavitcher Chasid."

electoral commission in 1935:

A city such as Tel Aviv, in which different parties abound, requires a leader who can be a rabbi of all people...a guide to all of the different parties...{My son} is one

who can be a common denominator, from one end of the populace to the other - a gathering point for all camps...some will seek from him Torah, others, secular knowledge...<sup>(4)</sup>

This is not to say that other relatives of the Rav didn't object to his studying in the university. As Mrs. Meiselman further describes:

Early one morning, the bell rang. Opening the door, I was confronted by a very distinguished-looking rabbi. I assumed he had come to visit my grandfather, but he asked for my father, who was in the kitchen talking to Mother and my aunt. Father immediately went to receive his guest. Suddenly, we heard excited noises coming from the direction of Father's study. My mother looked at me, but did not say a word. Then we heard an uproar like the sound of thunder. Rushing into the study, we found Father shouting at his guest, "How dare you come to me with such a message! Who sent you? What right do you have to meddle in my affairs? If I want to send my son to the University of Berlin, it's my business and no one else's. My son will never come under foreign influences. He is so infused with talmudic knowledge that his religious beliefs will remain firm. Take a message back to your friends: Joseph Dov Soloveitchik will one day be the world spokesman for Talmudic Judaism.

His guest, however, refused to accept this answer. "No. That will never happen. Our Yeshiva youth will not be led by someone who is studying philosophy at a goyishe (gentile) school. Remember your father. He did not believe in secular education. He fought against its introduction into the Volozhin Yeshiva. Your brother Reb Velvel is against secular education. To give your son private instruction is understandable. But to send him to the University is an entirely different story. Reb Moshe, listen to me, you're subjecting him to *Apikorsim* (apostates). We are your friends. We are warning you, for your sake and for the sake of your son's future, bring him home."<sup>(5)</sup>

Abraham Joshua Heschel was born in 1907 to the Peltzovizner Rebbe,



Rabbi Moses Mordechai Heschel, and to Rivkah Reizel Heschel - twin sister of the Novominsker Rebbe, Rabbi Alter Israel Simon Perlow. He was expected to succeed his father and become a Chasidic rebbe.<sup>(6)</sup> However, he too came to Berlin to study. As he was getting ready to leave Warsaw to come to Berlin, the Novominsker Rebbe met with Heschel and tried to convince him not to go. After seeing that all his persuasion didn't help, he declared "You can go, but only you". The Novominsker was worried that his nephew might start a trend among his followers.<sup>(7)</sup> It should be noted that Heschel ultimately went over to the Conservative movement and taught at the Jewish Theological Seminary, perhaps proving that the Novominsker's concerns were justified.

Heschel himself has said, regarding his going to Berlin and the clash between the claims of ancestral piety and the demands of modern secularism:

**I came with great hunger to the University of Berlin to study philosophy. Erudite and profound scholars gave courses in logic, epistemology, esthetics, ethics, and metaphysics. Yet in spite of the intellectual power and honesty which I was privileged to witness, I became increasingly aware of the gulf that separated my views from those held at the university. To them, religion was a feeling. G-d was an idea, a postulate of reason. They granted him the status of being a logical possibility. But to assume that He had existence would have been a crime against epistemology.**<sup>(8)</sup>

In Lubavitch, people have been led to believe that the Rebbe's departure from Riga to Berlin was done with the full approval of the Previous Rebbe.<sup>(9)</sup> Nothing could be further from the truth. The Previous Rebbe was adamantly against the Rebbe's attendance at the University. I was first alerted to this fact by my good friend Mordechai Shmuel Koziminsky, who heard this from various older Lubavitcher Chasidim. Rabbi Benyamin Althaus, son of Rabbi Pinchas Althaus, related, in the name of his father, that there were screaming sessions which took place during the weeks before the Rebbe's departure to Berlin.<sup>(10)</sup>

When the Rebbe arrived in Berlin, he went to see Rabbi Yechiel Yacov Weinberg, who, at the time, was the head of Hildesheimer Seminary. Students who wanted to attend the University of Berlin needed to show an academic background. Since many yeshiva students who arrived did not have sufficient academic standing, some approached the faculty of the Hildesheimer Seminary, asking them for permission to be officially accepted in the Hildesheimer Seminary. They would then take courses at the University of Berlin as visiting students. This meant that they could by-pass showing their academic records. This was also the case with the Rebbe. He went to Rabbi Yechiel Yacov Weinberg to get a letter which would enable him to register at the Friederich Wilhelms Universitat. Rabbi Yechiel Yacov Weinberg recounted to one of his students the first time the

Rebbe came to his office:

**He came in and I asked him his name. He said, "Mendel Schneerson." I said, "I am surprised that your future father-in-law agrees to your going to college". The Rebbe responded, "How do you know he agrees?" "Then how else do you have money to go to college?" I said.<sup>(11)</sup> The Rebbe answered, "Auf a massah fregt men nit keine kashes." (On a story you don't ask any questions.)**

Rabbi Weinberg then said that in order to give such a letter he would need to test him. To this the Rebbe responded, "Pick any sefer you want."<sup>(12)</sup> Rabbi Weinberg gave him a sefer and told him to return in a few days. When the Rebbe returned a few days later, Rabbi Weinberg tested him and was impressed by the Rebbe's knowledge. (For more about Rabbi Weinberg's relationship with the Previous Rebbe and the Rebbe, see Chapter XVII.)

Dr. Marc Schapiro has just finished writing his doctoral dissertation at Harvard University on Yechiel Yacov Weinberg entitled *Between East and West: The Life and Works of Rabbi Yechiel Yacov Weinberg*. He was generous enough to allow me to use some of his dissertation. On p.121, he writes about Rabbi Yechiel Yacov Weinberg:

**He further cautioned students from Eastern Europe, who had only been exposed to the yeshivot, from studying at the Seminary. As he explained in a letter to a woman who wished to send her son there.**

**"The sons of Germany are not like the sons of Poland. The Germans have already adapted themselves to the cold environment and they, therefore, successfully digest secular studies. However, the transition to German Orthodoxy is dangerous for those raised in the Hasidic climate of Poland which is totally infused with enthusiasm and ardor. German Jewry is not capable of inspiring those who possess a different temperament."**<sup>(13)</sup>

In fact, it was due to Rabbi Weinberg's influence that Rabbi Yitzchak Hutner, who came to study in Berlin in 1929 and spent four months trying to make it into the University, left Berlin and went back to Warsaw to learn Torah.<sup>(14)</sup> The records of admission at the University confirm that Yitzchak Hutner was never a student at the University. (See Exhibit III.10)

The University records indicate that the Rebbe registered for the Spring Semester on Friday, April 27th, 1928.<sup>(15)</sup> The listing of his registration reads:

**April 27, 1928 (Spring Term): 32 years;<sup>(15A)</sup> Nicolaev, Ukraine; Mosaic religion; student in the rabbinical seminary, Artilleriestrasse 31, Schneerson, Mendel**



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USA

Sitz: Bebelplatz  
(Kommode,  
10117 Berlin)

Geschäftszeiten: 08:15-18:25

Bearbeiter in: Frau Woll/Dr. Schultze

Zimmer: 47

Telefon: (030) 4053-2402

Telefax: (030) 2015-1707

E-Mail:

Berlin, den 6.9.95

**Mendel Schneerson, Isaac Hutner**

Sehr geehrter Herr Shapiro,

Nach unseren Recherchen können wir Ihnen mitteilen, daß Mendel Schneerson (bei uns: SS 1928-WS1929/30-Schneerson, SS 1930-Schneerson) vom SS 1928 bis SS 1930 als Gasthörer an der Friedrich-Wilhelms-Universität zu Berlin eingeschrieben war.

Relevante Kopien von Gasthörerlisten legen wir unserem Schreiben bei.

Es ist auch eine Karteikarte vorhanden, die nachweist, daß seine Frau, Chaja Musia, sich am 23.01.1929 für den Kursus Nr. 57/45 am Deutschen Institut für Ausländer angemeldet hat.

Chaja Musia wohnte in dieser Zeit in der Oranienburger Str. 33 bei Bruhn.

Einige Anfrager recherchierten im Zusammenhang mit Mendel Schneerson auch nach Marc Gurari (24 Jahre, jüdisch), der sich für das Sommersemester 1932 am 13.04.1932 in die Gasthörerliste für das Fach Mathematik eintrug. Er wohnte in Berlin-Charlottenburg in der Kant-Str. 133.

Zu Isaac Hutner ließen sich bei uns leider keine Unterlagen finden.

Mit freundlichen Grüßen

*Dr. W. Schultze*  
Dr. W. Schultze  
Leiter des Archivs

Anlage: 5 Kopien

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			Bil. Z.
			100 200 00

III.10 Copy of a letter by the Archivist of Humboldt University (current name for the University of Berlin) confirming that according to the University records Yitzchak Hutner was never a student there.

According to the archivist at Humboldt University, Dr. Wilfried Schultze, the Rebbe was not registered at the University as a regular student. Rather, he was registered as a visiting student from the Hildesheimer Rabbinical Seminary.

It is important to note that, in reality, the Rebbe never studied at the Hildesheimer Seminary. Dr. Joseph Burg, a student at the Seminary at that time, clearly expressed this in a letter to the *Algemeiner Journal*:

It can be that the Rebbe was registered in the Rabbinical Seminary in order to get permission to study in Berlin as a foreigner. I started my studies in the Seminary in the summer semester of 1928, but never heard of the Rebbe being there and never saw him in the Seminary.<sup>(16)</sup>

The Leo Baeck Institute in New York has the archives of both Rabbi Ezriel Hildesheimer and Rabbi Meir Hildesheimer including the records regarding the Seminary. There are various student lists, by year, of the Seminary, as well as a published yearly *Bericht* of the Seminary including lists of students. Never once is the Rebbe mentioned as a student. It is, therefore, conclusive that the Rebbe never studied at the Seminary. Rather, he used the seminary as a means of gaining entrance to the University.

The Previous Rebbe made known his disapproval of studying secular subjects not only to his family and close Chasidim, but even expressed his opinion in writing. Just six weeks after the Rebbe entered the University of Berlin, with the help of the Hildesheimer Seminary, the Previous Rebbe printed a front page article in *Ha-Haid* which attacked the Jewish educational system of Germany that was based on the ideal of Torah Umada. The following is an excerpt from this article:

A bad star has risen in Germany, he is Moshe of Dessau [a reference to Moses Mendelssohn - Translator's note] ... a man who was filled with Torah, but also filled with bitter grapes. He kneaded a dough which was a mixture of Torah and atheism...Let us examine how Mendelssohn brought about his destruction of Orthodoxy. Was it not caused by Torah being mixed together with secular wisdom?

Mendelssohn's influence on German Jewry was one that allowed laymen and rabbis alike to study secular wisdom. The state of Orthodoxy continued to decline to the point where it became almost unrecognizable. Rabbi Samson Raphael Hirsch was determined to try and save German Orthodoxy. He, therefore, branded a new type of Modern Orthodox Jew. The Previous Rebbe made the point that what Rabbi Hirsch had done had, in fact, saved German Orthodoxy. However, Hirsch's approach was in no way intended as a permanent way of life. The mistake that Hirsch's followers made was to adopt Hirschian ideas per se rather than to build on them.



אנא, חכמי אשכנז ועסקני הצבור העומדים כהיום על רצפת בהט אשר יסד הרב ר' הירש ז"ל והאוחזים דגל הדרך: המשובצה בחכמה מסודרה, לכו נא ונלכה לבקר בכח מי בא המחרים מענדעלסאהן? האם לא ככת התורה הבלולה בחכמת בני קדם? הוא לא אסר לעזוב את התורה, לנטוש את המצוות, לגדע חריו ישראל, כי השכיל וידע אשר לא יוכל לעדת יעקב ומאן ימאנו בו.

בעת ההיא—תקס"ה—תרס"ו—להיהודים היתה אורה זו תורה, במדינת פולין, רוסיה חלבנה ואוקריינא, תלמידי רבינו המניח הגדול סטעזריטש זצ"ל פרשו כנפי מעילי תורתם במדינות חזק, ושושנת יעקב צהלה ושמחה, נשמי תורה וטללי אור עבודה מאת האלקים על פני חוצות קרי נמוכה, ובכל עיר ועיר אשר אורם מניע ששון וקול רנח בתורה ועבודת האלקים, בתי הכנסיות מלאים מפה אל פה ובשירה ובסדרת יברכו ויהללו אל רם ונשא.

מה טוב ומה נעים ה' הדרת אל עליון, כל הכא בית ה' פנימה ה' נבהל נרקש ונפחד מהיראה האלקית אשר בעיניו ראה ובאזניו שמע, פה ושם במזרח ובמערב נרות ה' נשמת בניא דולקים בשמן ששון, בהנבחת הרוח על הבשר, אלו נועים בבכי עצומה מקרב לבם ותמצית נפשם בתשובה על כל פשעים, אלו מתענגים על נעם ה' בקול מעורר חכונה הפנימית בחתקשרות עמוקה עדי שפיכת נפשם ואלו שקועים בהתבוננות תהומית בחקר אלקי בהשכלה והשגה מופשטה, נועים בלחישת סקין ודיוקנות עצם בעצם, וגכוח מעל גבוה שומר, רועי ישראל שולחים צירים מיוחדים, באגרות שלום וברכה, לפקוד צאן המרעה לעודדם ולחזקם. ובעת ההיא במדינת אשכנז גלות ישראל מתבוססת כמי ראש ולענה, ארם מענדלסאהן התורני והמשכיל שנתי, רעפארם (בשנת תקס"ג בערך) עד שקם (כשנת תקצ"ג בערך) הרב הירש ז"ל, וילם פניו באדרתו—אגרת צפון—ועמד בין הסתים ובין החיים, להציל שארית הפלטה משחת הרעפארם; בכחו האדיר נטה קו, ובסחוגה חכמת קדם תארם, ועשם כתבנית איש מאמין באלקי ישראל, ויתנם במשכצות מעגלי יושר, ויוחקם במסמרי מדע, וילבשם מחלצות ויצר אותם בחרט חם, ויפארם במעטפות ובמטפחות, ויתן ספר בידיהם, וילחש באזניהם, ויפה רוח חיים באפיהם, ויברכם לאמור: והייתם עמרת תפארת ביד ה' ואנשים ואחריו החיוקו מעמד הרב הילדעסחיימער, לעהמאן ועוד ועוד.

התורה אשר יהודי אשכנז מחוייבים למורם מאורם ומגנים הרב הירש ז"ל אין על עפר משלו, כי הכל הבל הוא לעומת ההצלה ממס אשר פעל ועשה הרב הירש ז"ל להיהדות באשכנז. אמנם הבאים אחריו לא ידעו לכלכל דרכם, ליסד ישיבה של תורה תמימה, המולם היחיד בעולםנו, וילכו הלאה בדרך אשר הראה לפנינו הרב הירש ז"ל בתחלה, כי לא הבינו אשר הרב הירש ז"ל בתחילת ההצלה לא יכול לעשות אחרת מכמו שעשה, ולסוף דעתו לא ירדו (? המערכת).

סיד מי יצאה השגנה לא אדע, אבל שגנה היא ותתן כתם לשיטת הרב הירש ז"ל, אשר לא היכול אשר אליו קוה הסחולל והמיסד הרב הירש ז"ל וכעבור חצי יובל ולא יותר פרה מטה הילדעסחיימער, פתח הסמדר הנצו הרסונים, חנוני אשכנז נתנו ריח ועל פתחי אחים יושבי רוסיה והדומה דופקים לאמור: באו אחינו ברוכי ה' שלנו כניכם ובנותיכם אלינו ונלמדס דעת, למה זה תעסדו בחוק? אנחנו פנינו דרך לפניכם, דרך מלולה נצורה ובטוחה, וחכם יין הטוב הולך למרחוק, ויום



מהנעשה בישראל, ביהדות, בעולם החרדי, בארץ ובגולה  
יצא לאור פעם בחודש.

מנחםאב תרפ"ח.

בעזרי ירושלים ת"ז

בתוכן: תיבת הכבוד; שרשימים; משוש בארץ; מושבי החסידים; ספרים.

האדמו"ר ר' יוסף יצחק שניאורסון שליט"א:

## בקורת שיטת החנוך של חרדי גרמניה

עם ישראל סבל מפראנק, שפינאזא והדומה, אמנם אז ידעו כל ישראל כי כופרים חמה ומה לעם הקודש להתחשב עמם. כוכב רק הופיע באשכנז הוא משה מדעסון... איש תורני הסלא אשכולות מדורות לסו, וילש בצק כלולה כפירה ותורה, מרורות ופתנים שם ויעשה צלילו דבש—הוא ביאורו הנוגע—ויאכילנה את רעיו ותלמידיו וכעל כנפי רוח יצא תלמידיו על פני רוחם הארץ לעשות תעמולה לחשיטה. היה עברי בביתך ואורח ברחובי ובזמן קצר הנה מדינת אשכנז הרעלה, כי חסמה מענדעלסאהן וחבריו, וכלפיד אש בעמיר כן אכלו ברכני אשכנז וגורו על יסין ועל שמאל, סכתש יסד מענדעלסאהן באשכנז וירין גולגולת ישראל וירטש קוללי יעקב, ויבקע אלופי היחורים וישיטם בכור אש לחב המדעים.

פור התפורה מדינת אשכנז וריבים מהיראים את דבר ה' קובים את הארץ וילכו אל מדינת פולין, ליטא ולאמוע, מקום אשר התורה המהורה האירה בצתרים ועם אלקי אברהם חוללי תום עובדים את אלקי ישראל—בטהרה; שנה לשנה וקו לקו ואשכנז יורדת משליכה לשליכה ויושבי המדינה מתבוללים עד כי ריל חושבת מאנוש זכרם. רק זעיר שם ועיר שם עוד התפרפרו והתאבקו שרירים נמלים, מנוסי חרב מענדעלסאהן ותלמידיו, מקובים ובתותים, רצוצים ועשוקים מתהפכת חנוראה, ודמעתם על לחיים על המשבר הנורא, בנפש מרה על גורל בניהם ובנותיהם חסד והנמנה, ותכא פקודתם ויובלו לקברות ורגבי עפר כסו עליהם, עד כי בא חרב ר' הירש ז"ל ולא מצא בעיר ואם בישראל איש ואשה שומרי דת אלקי ישראל כטהרה. זאת חיתל אשכנז מסחללה מענדעלסאהן...

III.11 a-c Front-page article in Ha-Haid published just six weeks after the Rebbe entered the University of Berlin. In this letter, the Previous Rebbe blasts German Orthodoxy's tolerance of secularism, specifically for recruiting Russian Jews to come to study secular wisdom in Germany. The timing of the attack, just six weeks after the Rebbe began his studies in Berlin, is hardly a coincidence.



Another trend of neo-Orthodoxy that developed in Germany was the school of Rabbi Dr. Ezriel Hildesheimer. Its focus was the education of a new generation of rabbis with Torah and secular wisdom. After Rabbi Ezriel's death, he was succeeded by his son, Rabbi Meir Hildesheimer.<sup>(17)</sup>

Rabbi Meir Hildesheimer was not a foe of the Previous Rebbe. In fact, as previously mentioned, he joined the Previous Rebbe's organization, Vaad Mogen U'Machsse, to help Jews behind the Iron Curtain. It is important to note that the Previous Rebbe did not spare the Hildesheimer Seminary from his attack. In fact, some of the most critical terms which he used were directed against the Hildesheimer Seminary. The following is a quote from the above-mentioned article:

About fifty years later sprouted out the Hildesheimer branch, their roots had taken hold and there blossomed pomegranates. The crop smelled nice. On the doorsteps of their Russian brothers and similar places they came and knocked. "Come our brothers who are blessed by G-d, send us your sons and daughters and we will teach them secular wisdom. Why should you not be a part of it? We have already paved the way for you."

The use of such specific terms such as "Russian brothers... send us your sons and daughters" are powerful terms that simply can not be written off as a mere coincidence. This article clearly demonstrates the Previous Rebbe's strong opposition to studying secular wisdom. The article also attacks the Hildesheimer Seminary for trying to attract their "Russian brothers" and is a clear indicator of the Previous Rebbe's position regarding university studies. Remember, this article was published just six weeks after the Rebbe enrolled in the University of Berlin.

The Previous Rebbe's opinion about college and secular education became so well publicized that even Rabbi Weinberg had to deal with his sharp opposition. In one of Rabbi Weinberg's articles about Jewish education, he wrote:

We must accept various modern ideas of education. We cannot make Lubavitcher Chasidim out of all Jewish children. If we could, we would forgo all the modern advances in education. However, we know that the old style education has lost its appeal.<sup>(18)</sup>

The fact that Rabbi Weinberg addressed the Previous Rebbe's opinion of secular education is a clear indicator that his opinion was well-known throughout the Jewish world. The Rebbe's own opinion about college is one that varied throughout his lifetime, and will be addressed at length in Volume III.

ירדוף יום, חדש נכנס חדש יוצא, שנה תחליף שנה וילידי אשכנז שכחו את העבר עליהם מההתעלפות העסוקה, אשר אותותיה מעל פניהם לא נמחו, וגדסה הוא להם אשר כן חי בישראל מיום היותו לעם, אשר בצאתו מכבן אמו יקראוהו בשם אברהם, מאזנס, יאקאב, פיליפ, מארקוס או מאריק, ובהעתיקו משדי חלב דברו אתו בשפת הסדינה וישירו לו שירי עם ארץ האולדת וכה הוא מתגדל ומתחנך באורה הסדינה וזה הקטון גדול נהי בעל שיטה ובעל תעודה, באים בכח התורה (כתיב, התירא קרי) ומלתם על לשונם "היהדות אינה מנבלת את החיים ואיננה מפריעה", "היהדות והחיים הולכים שלובי זרוע", כן שימת אשכנז הראתה טפוס חדש יהודי כשר גם מהודר מנוהג ומנוקד מקיים המצוות כהלכתן ועוד מעט ויהי משל בפי כל "היה יהודי אשכנז והכל הכל יהי מותר לך", כי לכל דבר המגביל את היהודי ומכדילו מבין העמים כבר מצאו חכמי אשכנז ההכשר מראש, מגלוח שערות הזקן עד צעצועי גסולי חלב ילדים, כל אזורי המדינה שוים, ככהן כעם הארץ, היהדות והחיים הולכים שלובי זרוע, לא יפלא איפוא על אשר עסקני ופרנסי אשכנז יתנאו ויתהללו כי החיים אינם מפריעים את היהדות.

אכן מקיר תזעק! מיסדי קהלות אשכנז, צאו וראו פרי העץ אשר נטעתם, המיתם כל רגש טוב ותתנו אותם במצודה ותמצו כל מיץ רטוב ותסירו את כבוד התורה חכמת ישראל במסכה ותמרוקי גוים, אשר כמו אלה חנקו את קהל עדת ישורון באשכנז ואת נשמת האלקי כאלו מהם שדרו, ובושט זו מי עשה? האם לא בכח התורה הבלולה בחכמת בני קטורה? מי בקש זאת מידם? ומה המריצום לעשות כן? רק שאיפת המדעים בעוכרם, והיא חכמת יפת שהקדימה ואכלה תורתו של שם. מה יפית ומה נעמת חנוך אשכנז, כה יפית במלבושך, ומה נעמת במתק שפתותיך, אם כי חנך מסתקים אבל אחריהן מי ישרנה, עד סתי תשתכרין מקבעת תרעלת מענדעלמאהן, ומתי יחרס החיץ המכדיל בינינו? חכמי אשכנז עד סתי לא תוכלו הנקה ממי המרים המאריים, שיטת "תורה ודרך ארץ" (כאן בא קטע המדבר על השפעת שיטה זו כעת על פולין וכו').

חלילה לי אם אצדיק אתכם. לא אבא ברעש ורעם, או בגלגל וסופת סערת מאמרים נדפסים והדומה, אבל אדרוש ואתבע בכל חוקף ועון, כי תשיבו את הגזילה, וכל אשר לכם תתנו לתקן את המעוות.

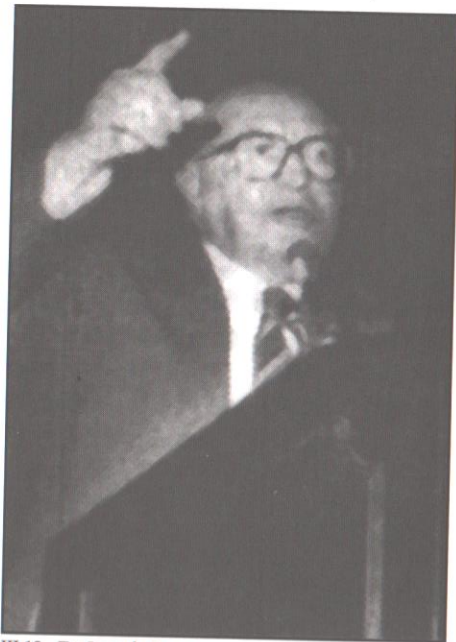
הערת המערכת: בחוברת סיון שנה זו מסרנו את דבריו של הרב דר. משה אוירבך על אודות "שאלת ההשכלה הכללית אצל חרדי גרמניה". השקפתו של א. היא הרווחת בין חרדי גרמניה בלי הבדל בין "האגודה" והמזרחי". השקפה זו מתיחסת בחיוב גמור אל המדעים הכלליים והסיסמא שלה היא: "לבחור בנכס-תרבות המעולים שבאירופא ודוקא בעזרתם לנצח את היסודות הנפסדים האנטי-דתיים".

כאן הגנו מפרסמים את ההשקפה השלילית של האדמו"ר הנערץ מליבוויץ, כפי שמצאנוה באחד מסכתביו החשובים אל דר. פנחס כהן הי"ו. אנו בשוחים כי קוראינו יתענינו להכיר את דעתו של אחד המנהיגים הרוחניים של היהדות הדתית, שהיא מביעה בבהירות את עמדת החרדים הקיצוניים בשאלת החנוך. בחוברות הכמות נפרסם מאמרים מחוגים שונים של היהדות החרדית, כדי לברר שאלה עיקרית זו העומדת עוד כיום על סדר היום.



Where was the Rebbe actually living in Berlin? This is clarified in his registration for his next semester, the fall term of 1928. The register listing reads as follows:

October 30, 1928 (Fall Term): 32 years; Ukraine: mosaic religion; Schneersohn, Mendel; student in rabbinical seminary; residence: Hansafer 7 at Wilensky (name of his landlord)

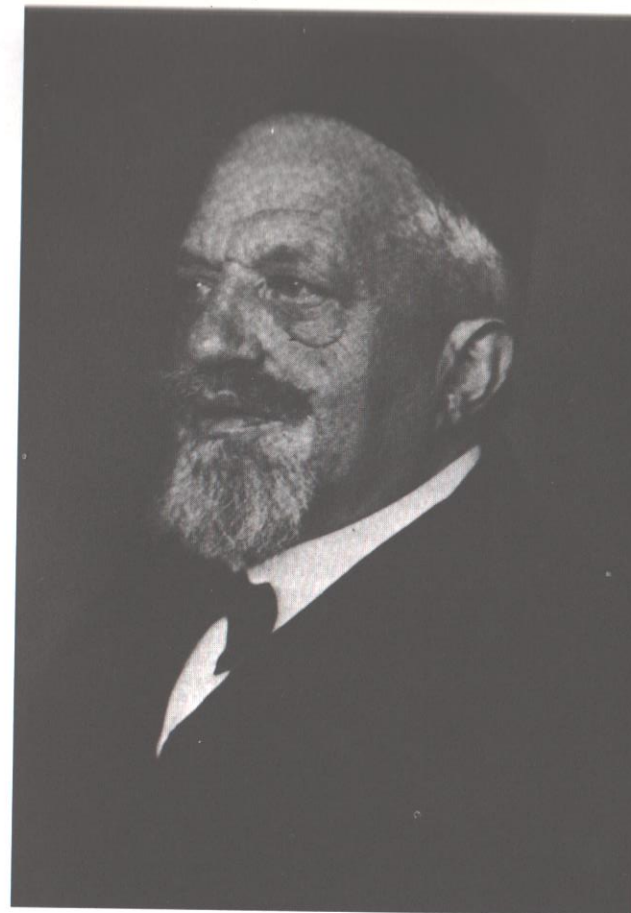


III.12. Dr. Joseph Burg.



III.13. Group picture at the Hildesheimer Seminary in the early 1930s. Sitting first from the right is Rabbi Yechiel Yacov Weinberg, standing in the third row, fourth from the right, is Dr. Joseph Burg, at the time a student at the Hildesheimer Seminary.

(From Adass Jisroel)



III.14. Rabbi Meir Hildesheimer.

(From Adass Jisroel)

135	"	Kellitz, Moritz	Gerhard Probst	Moskowitz
✓ 136	"	32 J. Schneersohn (Ukraine) mos.	Levinson	4. W.
	"	Schneersohn, Mendel	Stud. i. Rabbiner	Prot. Hildesheim
137	"	27 J. Hansafer (Königs) Fortsch.		8. W.
	"	Gerswond, Henri Daniel	Hildesheim	Gurskinder

III.15a. Copy of the Rebbe's enrollment records at the University of Berlin. Spring 1928 semester.

136	"	Olbrich, Gerhard	Obst. n. Higl	Hildesheim
✓ 137	"	32 J. Schneersohn (Ukraine) mos.	Stud. i. Rabbiner	4. W.
	"	Schneersohn, Mendel	Rabbi Sem.	Hildesheim 7
138	"	Thiele, Wilhelm	Lehrer	Hildesheim 55

III.15b. Copy of the Rebbe's enrollment records at the University of Berlin. Fall 1928 semester





155. הוועד הראשון של הוצאת הספרים „דביר” באודיסה עם קבוצת סופרים, שיצאו את  
רוסיה בשנת 1921

IV.1 Michael Wilensky, the Rebbe's landlord in Berlin was a staff writer for Bialik's "Dvir Publishing Co." in Odessa. Number 7 is Chaim Nachum Bialik. Number 18 is Michael Wilensky.

From Pamei Hageulah



IV.2 When Bialik left Russia for Berlin, Wilensky joined him. The above picture was taken in Berlin immediately after the group's arrival there. Chaim Nachum Bialik is listed as Number 24 and Michael Wilensky is listed as Number 29.

From Be-Movak Le-Gulah

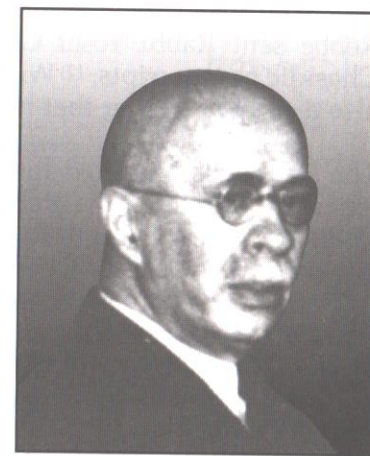
## Chapter IV

### The Rebbe's Landlords In Berlin

Who was Wilensky? What type of relationship did the Rebbe have with his landlord?

Dr. Michael (Michoel) Wilensky was the son of one of the most famous Chabad Chasidim. His father, Rabbi Chaim Ber Wilensky of Kremenchug, was considered one of the greatest minds in the area of Chasidic thought. He was known as one of the "Berelach" of Kremenchug. This was a phrase coined for a few great Chasidic scholars who were all named Ber who all lived in Kremenchug. The fifth Lubavitcher Rebbe, the Rebbe RaShaB, said of Chaim Ber Wilensky that "he was capable of giving twenty-one explanations on the mystical concept of *Ein Sof*."<sup>(1)</sup> To demonstrate the type of concentration that Reb Chaim Ber had, a story is told. Reb Chaim Ber was a businessman and, once during a trip to Odessa, he went to visit a well-known merchant. When he arrived at the merchant's house, he found that the merchant was not home but was expected to arrive shortly. Having a few moments of extra time, Reb Chaim Ber began learning Chasidus. He became so engrossed in his studies that a few moments later, when the merchant came in and approached Chaim Ber, he responded. "Yes! what would you like? Why have you come?" He was so engrossed in learning that he had completely forgotten where he was and what he was doing there.<sup>(2)</sup>

Chaim Ber had a son named Michoel. In his youth, Michoel studied at a Chabad yeshiva. However, he wanted a secular education and entered the university. He received his doctorate from the University of Berne in 1912 and went on to specialize in mathematics at the University of Kazan, Russia. After the 1917 Revolution, he settled in Odessa. There, his interest in Jewish studies was aroused by Chaim Nachman Bialik, and he worked on the staff of *Tarbut* until 1920.<sup>(3)</sup> In 1921, Michoel managed to leave Communist Russia for Berlin, along with a group of Jewish intellectuals headed by Chaim Nachman Bialik. In Berlin, he worked for Bialik at the Dvir Publishing Company.<sup>(4)</sup> While in Berlin, he edited Abraham Ibin



IV.3 Michael Wilensky, the Rebbe's landlord in Berlin.



Ezra's grammatical works, *Safah Berurah* and *Moznayim*.<sup>(5)</sup> He contributed articles to historical journals and to the German Jewish Encyclopedia, and worked with the *Verein zur Gruendung einer Akademie fuer die Wissenschaft des Judentums*.<sup>(6)</sup> His principal accomplishment in Berlin was the publication, in 1929, of Jonah ibn Gnach's *Sefer Ha-Rikimah*.<sup>(7)</sup>

Did the Rebbe have a good relationship with his landlord? The answer is most definitely yes. Their friendship lasted until the end of Michael Wilensky's life in 1955. Dr. Wilensky came to America in 1935 and was Manuscript Librarian at the Hebrew Union College in Cincinnati, the Reform rabbinical seminary.<sup>(8)</sup> He compiled a catalog of all the manuscripts in the institution's library.<sup>(9)</sup> In his will, he left his private library of books and manuscripts to the Rebbe.<sup>(10)</sup>

Not only did Wilensky will his library to the Rebbe; in his life-time, he gave the Rebbe four original handwritten books of Chasidus. Three of them were handwritten manuscripts of the Tzemach Tzedek (the third Lubavitcher Rebbe). In a letter the Rebbe sent to Wilensky, he writes:<sup>(11)</sup> Knowing you from back then [a reference to Berlin], I would like to know how you are doing and if there is any way I can be of assistance to you.

In that same letter the Rebbe also writes:

Thank you for notifying me about the four *bichlach* [handwritten books of Chasidus - Translator's note], of which three are from the Tzemach Tzedek. I would like to know if their contents have already been printed or not. If there are any costs involved, I would be glad to pay them.<sup>(11A)</sup>

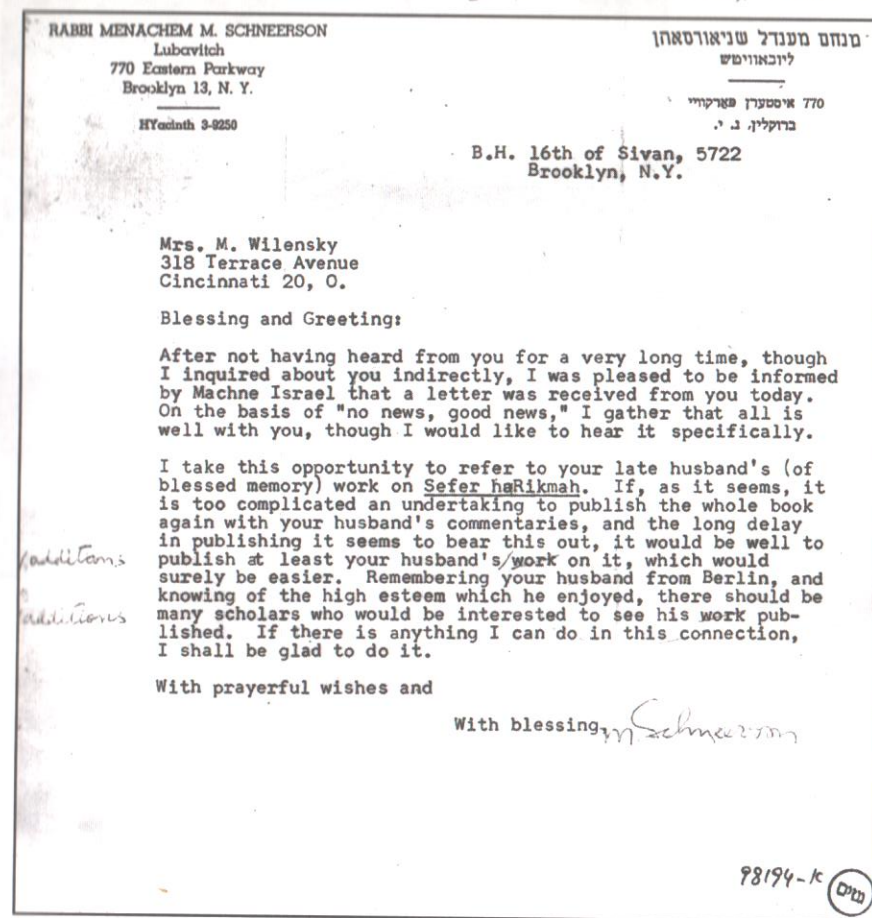
Wilensky, who was ill at the time, could not visit the Rebbe. However, the Rebbe sent Rabbi Yosef Goldstein to visit Wilensky and pick up the Chasidic manuscripts.<sup>(12)</sup> Wilensky gave the Rebbe not only the books, but also a copy of a letter that he had received from the Previous Rebbe.<sup>(13)</sup>

The Rebbe also recalled his memories of Dr. Wilensky on various occasions. In one letter, the Rebbe wrote to Dr. Shimon Bernstein (who was involved in reprinting Wilensky's notes and corrections to *Sefer Rikimah*) about his memories of Dr. Wilensky in Berlin:

I knew the deceased o.b.m. [a reference to Dr. Wilensky]. He was very talented and very meticulous. I was in Berlin when Dr. Wilensky was working on his book. I saw him totally engrossed, spending days and nights on his book.<sup>(14)</sup>

In a fascinating letter which I discovered in the Genazim archives (Hebrew Poets Society) in Israel, written by the Rebbe to Mrs. Wilensky, the Rebbe writes with high praise of the late Dr. Wilensky. (See Exhibit IV.4)

When the Rebbe was informed of Dr. Wilensky's death, he sent a special personal representative, Rabbi Yisroel Jacobson, from New York to Cincinnati to represent him at the funeral.<sup>(15)</sup> Dr. Samuel Atlas, a colleague of Wilensky at Hebrew Union College (see exhibit IV.4a), wrote a very



IV.4 Letter from the Rebbe to Michael Wilensky's widow. In the letter, the Rebbe wrote about Michael "Remembering your husband from Berlin, and knowing the high esteem he enjoyed, there should be many scholars interested to see his work published."

Courtesy of Gnazim - The Hebrew Poets Society - Tel Aviv, Israel

interesting letter to Rabbi Yechiel Yacov Weinberg, describing the events surrounding Wilensky's death and funeral. (See Exhibit IV.5 for a copy of the letter.) The following is an excerpt from the letter:

Now, I must inform you of the death of our dear friend, Dr. Michael Wilensky. He was ill the last few years and his wife has also been ill. I, with his wife, were the only ones who took care of him... He died at the end of the Hebrew month of Sivan. I was in New York at the time. Mrs. Wilensky phoned me in New York to notify me of the news, and that same evening, I flew back from New York to Cincinnati in order to attend the funeral. I knew that it would mean a lot to Mrs. Wilensky if



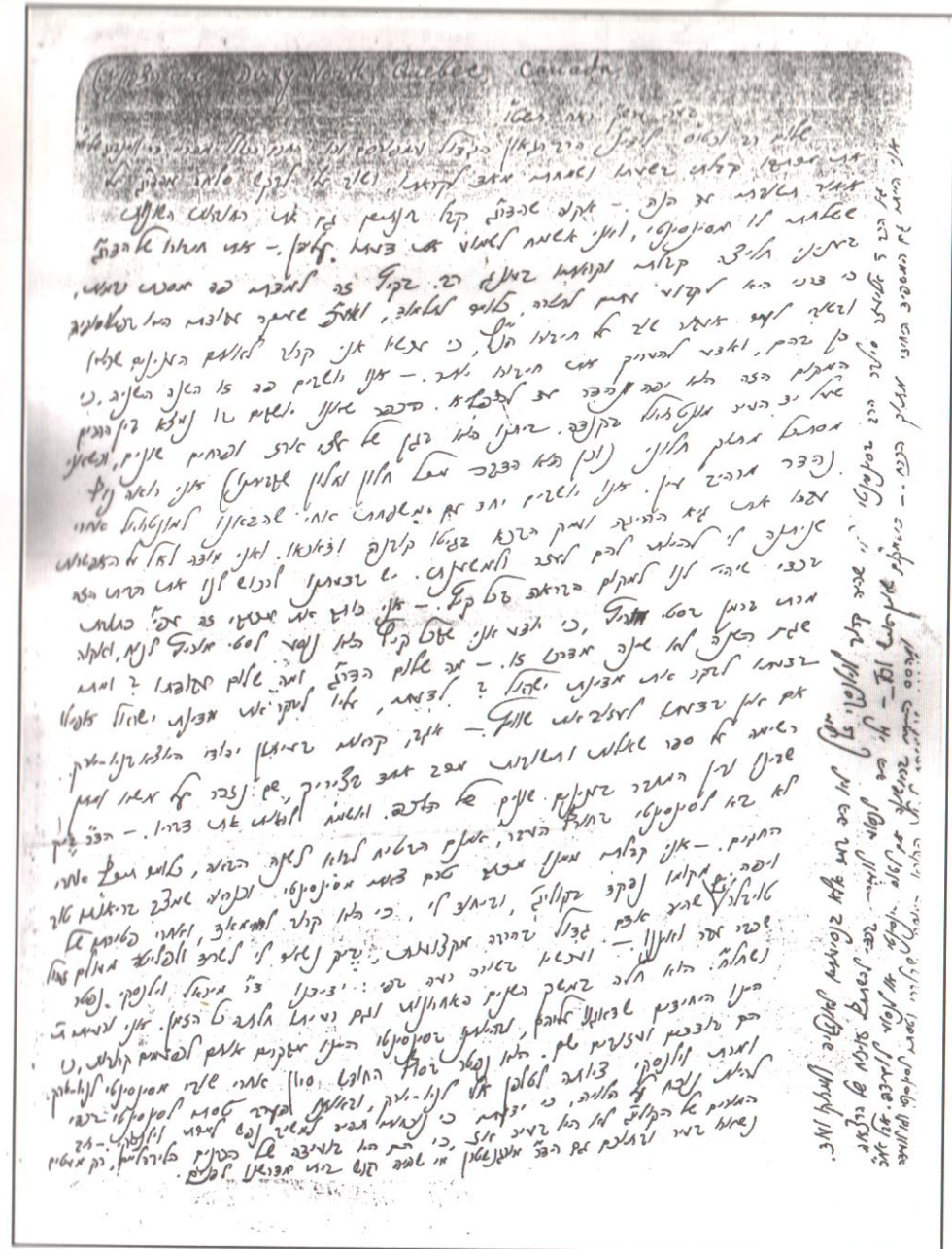


IV.4a. Group picture of faculty members at Hebrew Union College. From Left to Right: Dr. Samuel Atlas, Abraham J. Heschel, Michael Wilensky, Eugen Taubler, Julius Lewy, President Julian Morgenstern, Alexander Guttman, Isaiah Sonne, Eric Werner, Franz Landsberger, Franz Rosenthal

Courtesy of American Jewish Archives

I was there. Most of the faculty was not in Cincinnati at the time, since they were attending a conference of Reform rabbis. There were a few that had remained in Cincinnati, including Dr. Morgenstern, who was the former head of the Seminary. Also Rabbi Eliezer Silver, chief Orthodox rabbi of Cincinnati, who was a close friend of Wilensky's, was not in town. He was on a trip to England and Morocco. I was the only one who eulogized him from our group...I was fascinated to see, on my flight back to Cincinnati for the funeral, a representative of the Lubavitcher Rebbe. He, too, was traveling to the funeral of the deceased. The Rebbe didn't hesitate to send a representative to the funeral of this wise man even though the deceased was associated with a Reform college...His father was a very famous Chabad Chasid and was very close to the rebbes of Lubavitch.

Wilensky's address, as the Rebbe's landlord in Berlin, appeared in the Rebbe's registration records at the university on three other occasions. The following are the entries as they are listed in the university register. (See Exhibits IV .5 d-f)



IV.5 a-c Letter by Dr. Samuel Atlas, a colleague of Wilensky at Hebrew Union College, to Rabbi Yisroel Jacobson Weinberg describing Wilensky funeral. He mentions in the letter that on the plane he was enroute to the funeral he saw a Lubavitcher Chosid [Rabbi Yisroel Jacobson] who was travelling to the funeral to represent the Rebbe.

Special thanks to Dr. Marc Schapiro for sending me a copy of this letter

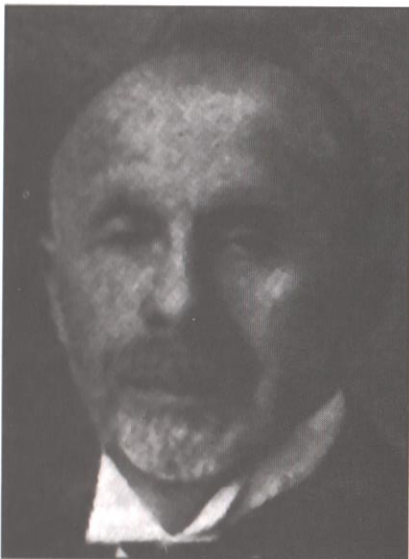








IV.6 The house at Hansafer 7 was destroyed in the Second World War. This is the house which now stands in its place.



IV.6a. Most of Wilensky's and the Rebbe's Jewish neighbor's at Hansafer 7 were victims of the Holocaust. For example, Lehman Weichselbaum lived at this address for 31 years until he was deported to the Theresienstadt Concentration Camp.

From Adass Yisroel

The Rebbetzin's enrollment in the University of Berlin is dated six weeks after their marriage.<sup>(17)</sup> However, it lists the Rebbetzin as living "by Bruhn at Oranienburger Strasse 33". This was, in fact, the address where the Rebbe and Rebbetzin lived after they got married. It is very possible that there was a specific reason that the Rebbe kept listing his address as Wilensky's house at Hansafer 7. In those days, the slightest change in registration at the university could cause a lot of bureaucratic red tape.

The Rebbetzin related that she studied mathematics in Berlin and the Rebbe studied Natural Philosophy. (See Exhibit IV. 9 for copy of the transcript of the Rebbetzin's deposition in which she gives this information.)

The entrance records for the Rebbetzin list that she was living with a family named Bruhn, at Oranienburger Strasse 33. As already noted, this was, in fact, the Rebbe's address in Berlin after they got married. Not much is known about their new landlord, Bruhn. The Berlin telephone directory for 1935,<sup>(18)</sup> lists some information about Bruhn. (See Exhibit IV.10 for copy of p. 144 from the Berlin phone book for 1935.)

**Bruhn, Amalie, retired - Landlord, N24, Oranienburger Strasse 33  
Phone number listed**

From this listing, it is clear that the Rebbe and Rebbetzin were renting their apartment from an elderly retired woman named Amalie Bruhn.

The block on which the Rebbe lived was an important one in Berlin. He lived on

**RABBI MENACHEM M. SCHNEERSON  
LUBAVITCH  
770 Eastern Parkway  
Brooklyn 13, N.Y.**

17th Cheshvan 5722  
Brooklyn N.Y.

Dr.....  
New York, N.Y.,

**Greeting and Blessing:**

My secretary, Dr. Nissim Mindel, has brought your letter of October 23rd to my attention. I am pleased to note that you took time out to review my letter of the 18th of Tevet, 5722, and to put down in writing your observations thereon. Many thanks.

In reply, I can either follow the order of my letter in the light of your remarks, or take up your remarks as they appear in your letter. I will choose the latter method. In any case I trust that our views will be reconciled, since as you indicate in the introductory paragraph of your letter, you are in full sympathy with the aims of my said letter, namely, to resolve any doubts that science presents a challenge to the commandments of the Torah.

I must begin with two prefatory remarks:

(a) It should be self-evident that my letter did not imply a negation or rejection of science or the scientific method. In fact, I stated so explicitly towards the end of my said letter. I hope that I will not be suspected of trying to belittle the accomplishments of science, especially as in certain areas the Torah view accords science even more credit than science itself claims; hence many laws in Halachah are geared to scientific conclusions (as eg. in medicine), assigning to them the validity of objective reality.

(b) A remark has been attributed to you to the effect that just as Rabbinic problems should be dealt with by someone who studied Rabbinics, so should scientific problems be left to those who studied science. I do not know how accurate this report is, but I feel that I should not ignore it; nevertheless, since I agree with this principle. I studied science on the university level from 1928 to 1932 in Berlin, and from 1934 to 1938 in Paris, and I have tried to follow scientific developments in certain areas ever since.

**Now to your letter.**

(1) I quite agree, of course, that (for the aim mentioned above) scientific theories must be judged by the standards and criteria set up by the scientific method itself. This is precisely the principle I followed in my letter. Hence I purposely omitted from my discussion any reference to the Scriptures or the Talmud, etc.

IV.7 Letter From the Rebbe to Dr. Herbert Goldstien in which he wrote "I studied science on the university level from 1928 to 1932 in Berlin, and from 1934 to 1938 in Paris."

the same street as the Neue Synagogue at Oranienburger Strasse 30.<sup>(19)</sup> This synagogue was founded in 1866 and became a landmark of Berlin Jewry. In fact, in 1990, a postage stamp of the synagogue was issued. (See Exhibit IV.13.) Next door to the Rebbe's house was the *Hospital Für Die Jüdische Gemeinde* - The Jewish Community Hospital. Other important Jewish institutions on the block included the Jewish Community General



Familienname	Chaya Mushka	3
Vorname	Schneerson	Fia-
Staatsangehörigkeit	S.S.S.R.	
Studienfach oder Beruf		
Wohnung	Oranienburgerstr. 33. 4. Br. km.	
Heimataadresse	2. Br. in a Russland	
Datum der Anmeldung	23. Jan. 1929.	Kursus Nr. 5445

IV.8 Admission card for Rebbetzin Chaya Mushka Schneerson to become a student at the University of Berlin.  
Courtesy of the Humboldt University Archives

Administration Offices at Oranienburger Strasse 28/29 and the Archive of the German Jews, also located at 28/29.<sup>(20)</sup> Further down the street from the Rebbe's house was the Israel Union (at 40/41) and the office of the Central Movement of the Jewish Youth (at 69 Oranienburger).<sup>(20A)</sup> Clearly, the Rebbe and Rebbetzin were living in a very active Jewish part of Berlin.

The street on which the Rebbe lived had a very interesting history during the 1930s. The Jewish Hospital, which was located next door to the Rebbe's apartment, continued to function throughout the Second World War. As Bruno Blau describes the events of April 1945:

On April 21, when the bombardment of Berlin commenced, there were about 800 Jews in the Jewish Hospital (patients, physicians, attendants, members of the staff of the Union of German Jews, internees, fugitives and survivors from the Old Folks Home and orphans). On that day, the people were taken down to the cellar, as it was dangerous to remain above. They lived there for fourteen days, without heat, without light, and without the most elementary sanitary installations. The hospital area was particularly dangerous. It was full of barricades containing nests of resistance and remnants of the military forces which put up a stubborn defense. On the other side, the Russians placed cannon behind the hospital, one of the guns in the very entrance to the main building. In this way, 800 Jews lived through the last days of Nazi Berlin. When they came out into the open, the Nazi nightmare was over. Thus ended the most tragic period in the history of the Jews of Germany.<sup>(21)</sup>

1	Schneerson	84
2	Q. 1933, 1934? You don't remember?	
3	THE WITNESS: (In English) I can't --	
4	A. I don't remember.	
5	THE WITNESS: (In English) Such a	
6	panic.	
7	MR. SHESTACK: Will you translate it?	
8	THE INTERPRETER: The Yiddish part.	
9	A. I don't recall, '31, '32, earlier,	
10	later. I don't recall.	
11	Q. You say your husband was a student in	
12	Berlin before you went to Paris?	
13	THE WITNESS: (In English) In Berlin,	
14	yes.	
15	Q. What was he studying in Berlin?	
16	THE WITNESS: (In English) Natural	
17	philosophy. You are a lawyer, you should know.	
18	Q. Yes, I know.	
19	THE WITNESS: (In English) Some	
20	translation.	
21	Q. And were you also a student in Berlin?	
22	THE WITNESS: (In English) Mathematics.	
23	Q. Mathematics? And you were both full-time	
24	students; is that right?	
25	A. I think so. I don't recall.	
ESQUIRE REPORTING COMPANY INC		

IV.9 Copy of a page of Rebbetzin Chaya Mushka's deposition in which she related that in Berlin she studied mathematics and the Rebbe studied "Natural Philosophy".

Courtesy of the National Archives and Record Center - Bayonne, N.J.

Many patients at the Jewish Hospital were also deported by the Nazis to the Theresienstadt concentration camp. As Bruno Blau describes:



men- 6 58 hels- 29 50 Sch- 10 66 Rei- 18 12	Str. 9. Bruhn, Albert, - Gastw. - 0 84, Me- meler Str. 50. E 7 Weichsel 39, 13 — Amalie, Pens.-Inh., N 24 Oranien- burger Str. 33. • D 2 Weidendam 92, 13 — Axel, Bankbeamt., AmFischtal 63. H 4 Zehlendorf 58 56 — Bruno, Dr., W 9, Bellevuestr. 12. B 1 Kurfürst 35 92
--	---

IV.10 The Rebbe and Rebbetzin's landlord after they got married was Mrs. Amelie Bruhn. According to the Berlin phonebook for 1935, she was a retired woman.

Courtesy of the New York Public Library

a four-story building with many apartments. Rabbi Dr. Harry Zwi Levy lived in the same building and he describes what took place:

I was living then in Berlin, Oranienburger Strasse 33, directly next to the Jewish Community Administration Building (and near the synagogue). The courtyard of our building was attached to the courtyard of Chevra Schass. That is where I would pray every morning. At six in the morning, when I reached the front door of my house, the policeman who was standing at the front door winked at me. "It doesn't exist anymore, it has been burned down", he said. After a short discussion with another person, I decided to try and go to a different synagogue. However, I was told: "That synagogue had been burned as well." In my house, after my morning prayers, the telephone didn't stop ringing. News of horror stories kept pouring in. Already at four o'clock in the morning people were being rounded up. (23)

These events took place after the Rebbe had already left Berlin. However, the Rebbe did witness blatant anti-Semitism both before Hitler came to power and after Hitler's rise to power. As the Rebbe described:

The Holocaust was not the result of one mentally unbalanced individual who coerced others into helping him. Everyone who was there, I among them, saw how enthusiastically the German people accepted Hitler, expressing the hope that he would bring to realization their heartfelt longing to see Deutschland Uber Alles. The only way, then, to ensure that people behave decently and morally is to follow a code of conduct, not of human invention, but based on the fulfillment of G-d's will. (24)

On June 16, 1943, 200 patients of the Jewish Hospital in Berlin were deported to Theresienstadt. Many were carried out on stretchers and mattresses. (22)

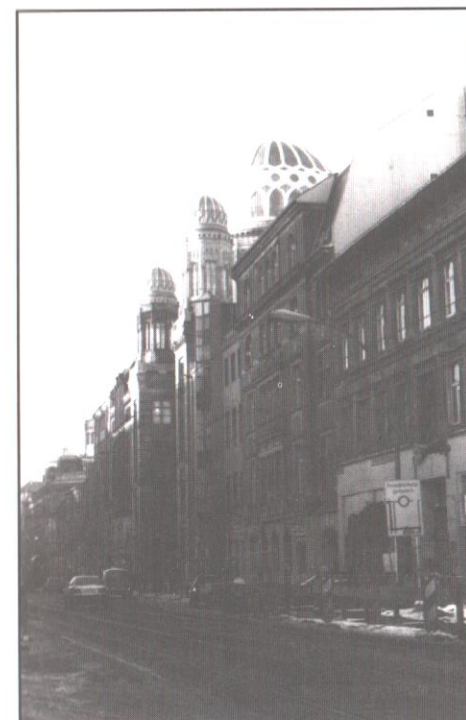
Atrocities took place on this street on November 9, 1938, during Kristallnacht. The building in which the Rebbe lived, Oranienburger Strasse 33, was a



The Rebbe also echoed similar words in a letter to Nobel Prize winner, Dr. Eli Wiesel. (25) A more detailed discussion about the Rebbe's view of the Holocaust will take place in Volume III of this series.

The Rebbe's first landlord, Michael Wilensky, wasn't the only one in Berlin with whom the Rebbe developed a life-long friendship. Some classmates, and even a Jewish Professor at the University, would be part of the Rebbe's small circle of friends

IV.11 Oranienburger Strasse, the street where the Rebbe and Rebbetzin lived in Berlin after they got married.

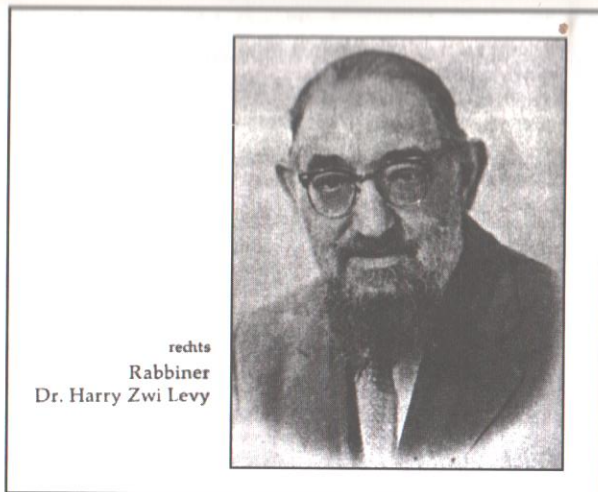


IV.11a Street view of Oranienburger Strasse.



IV.11b The Rebbe lived at Oranienburger Strasse 33. Although the row of buildings on that block did survive the Second World War, the house in which the Rebbe lived was knocked down a few years ago. Notice the outline in the brick of the house in which the Rebbe lived. The arrow indicates the Rebbe's house.





IV.12 Rabbi Dr. Harry Zwi Levy, who lived in the same building as the Rebbe described the events that happened during Kristallnacht on that street.

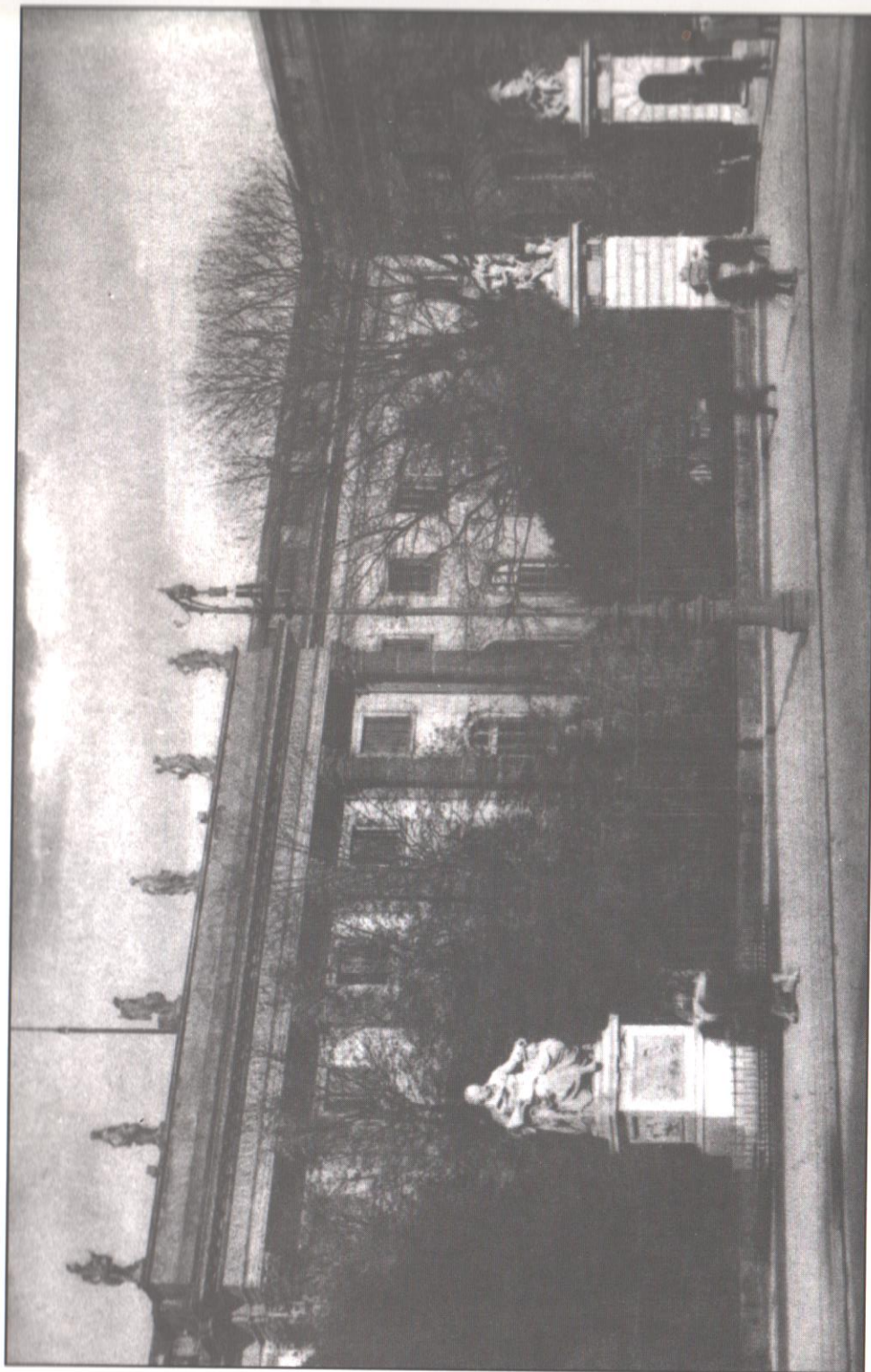
*From Die Berliner Privatsynagogen*



IV.13 In 1990, a postage stamp was issued of the Neue Synagoge at Oranienberger Strasse 30.

*Courtesy of The Leo Baeck Institute*





## Chapter V

### Dr. David Baumgardt: A Jewish Professor at the University of Berlin

The Rebbe maintained contact not only with his former landlord from Berlin, but also with some of his university friends, including a professor. As the Rebbetzin related, in Berlin the Rebbe studied Natural Philosophy.

What is Natural Philosophy?

Francis Bacon (1561-1626) was an English statesman and philosopher. He was considered the most "modern" of the Renaissance thinkers.<sup>(1)</sup> One of Bacon's innovations was the idea of Natural Philosophy. He divided philosophy into two groups: Natural Theology and Natural Philosophy. He further divided Natural Philosophy into two categories: the theoretical part of Natural Philosophy, which studies the causes of effects, and the practical part, which tries to produce effects by applying knowledge of causes. Bacon further divided the theoretical part into metaphysics and physics. Metaphysics is concerned with first and formal causes, whereas physics concerns itself with material and efficient causes.<sup>(2)</sup>

This division of philosophy, into categories of Natural Philosophy, was adopted by many universities throughout the world including Oxford, Cambridge and the University of Berlin. It was in this program of study that the Rebbe registered. This explains why the Rebbe's registration records indicated that he was studying both physics and philosophy.

One of the Rebbe's professors of philosophy at the University of Berlin was Dr. David Baumgardt. Years later, it would be Baumgardt who would learn from the Rebbe. He became a close friend not only



V.1 Dr. David Baumgardt



Tgb.-Nr. 1114

Der Herr Minister hat mich auf einen Antrag  
ermächtigt, Sie zu ersuchen, anstelle der von Ihnen  
angesetzten Vorlesung:

"Übungen über Schellings Philosophie  
der Kunst".

ein anderes Thema zu wählen, das weltanschauliche  
Fragen nicht berührt. Falls ich keine Ersatzen-  
kündigungen von Ihnen erhalte, werde ich in dem  
im September erscheinenden Nachtrag des Vorlesungs-  
verzeichnisses/vermerken lassen, dass die von Ihnen  
angekündigte Vorlesung nicht stattfindet.

Der Dekan  
*Frickerbach*

Herrn

Professor Dr. David Baumgardt,  
hier.

V.2 Letter from the Nazi-appointed head of the Department of Philosophy at the University of Berlin notifying the faculty that the philosophy of Schelling will no longer be taught at the University. The Germans considered his philosophy UN-German.

(Courtesy of The Leo Baeck Institute- Dr. Baumgardt papers.)

ed as a full-professor in philosophy at any German university. In 1908, David's father, knowing that it was almost impossible for a Jew to become an acclaimed philosopher, tried to talk his son out of a career in philosophy. However, young David could not be persuaded. His father even set up a meeting between David and one of the most prominent Jewish-German philosophers of the time, Manuel Joel, to convince his son to drop the idea of becoming a philosopher. Determined, David went on to study at the University of Freiburg in Baden, Germany.<sup>(4)</sup>

In 1924, Baumgardt was appointed lecturer in philosophy at the University of Berlin. He became a full-professor in 1932.<sup>(5)</sup> Baumgardt remained a professor until 1935, when the Nuremberg laws were implemented and he was forced to officially resign.<sup>(6)</sup> After teaching in Madrid and then in England, he finally made it to the United States, where he

of the Rebbe, but also a friend of one of the Rebbe's secretaries, Dr. Nissan Mindel. In subsequent years, Dr. Baumgardt would even attempt to get a national publisher for Nissan Mindel's book on the Alter Rebbe.

David Baumgardt was born in Erfurt on April 20, 1890 to a family of secular German Jews.<sup>(3)</sup> David had a dream of becoming a philosopher. At the time, anti-Semitism was very pervasive in the academic world of Berlin. In fact, until 1932, when David Baumgardt was appointed professor at the University of Berlin, no Jew had ever been appoint-

worked at the Library of Congress as a consultant in philosophy until 1954.<sup>(7)</sup> Baumgardt spent the final years of his life teaching at the Leo Baeck Institute.<sup>(8)</sup>

Baumgardt's career at the University of Berlin brought him in contact with many students. In his memoirs, *Looking Back on a German University Career*,<sup>(9)</sup> he wrote: "During the time of my assistant professorship (1924-32), my lectures were often attended by more than 400 students."<sup>(10)</sup>

Seite 2205/35.

Einschreiben!

Herrn

Professor Dr. David Baumgardt  
Berlin-Schmargendorf  
Sulznerstraße 20

Im Hinblick auf die in Aussicht stehenden  
Durchführungsbestimmungen zum Reichsbürgergesetz  
vom 15. September 1935 teile ich Ihnen im Namen  
des Herrn Reichs- und Preussischen Ministers für  
Wissenschaft, Erziehung und Volksbildung mit,  
dass Sie von heute ab beurlaubt sind.

*Kunze*

V.3 Letter from the Nazi-appointed director of the University of Berlin, notifying Dr. Baumgardt that he is being dismissed. With few exceptions, Jewish professors received similar letters.

(Courtesy of The Leo Baeck Institute- Dr. Baumgardt papers)

The David Baumgardt archives at the Leo Baeck Institute in New York include some fascinating correspondence between Baumgardt and various colleagues and students. There are also letters between the Rebbe and Baumgardt. While Dr. Baumgardt was at the Leo Baeck Institute, he was working on a book called *Western Jewish Mystiques*. Various kabbalistic terms are dealt with in the book and Baumgardt even devotes some chapters to a discussion of the names of various angels. He then turned to his former student and asked him for help in finding the Chasidic sources where the angel Sendelphon is mentioned. It is interesting to note that Baumgardt and the Rebbe addressed each other in keeping with the professor-student relationship. Dr. Baumgardt refers to the Rebbe simply as "Schneerson". (See Exhibit V.7 for Baumgardt's letter.) The Rebbe refers to Baumgardt as a student would address his professor, "Professor Dr. David Baumgardt".







The Fleetwood  
Long Beach, L.I., N.Y.  
January 11, 1963

Dear Mr. Schocken:

May I call your attention to a manuscript by Dr. Nissan Mindel on the founder of the Hasidic Movement. I saw this work when part of it was submitted as a doctoral thesis to Columbia University.

It is, in my opinion, a remarkable piece of writing. Dr. Mindel is a leader in the movement, very close to Rabbi Menachem M. Schneerson. But, despite his profound devotion to the "Tanya", Mindel's judgment is of outstanding scholarly objectivity, his entire exposition of details very well done and of greatest Jewish interest.

I hope you will not miss the opportunity of publishing this important work.

With my best regards,

Cordially yours,

Prof. David Baumgardt

Mr. Theodore Schocken  
67 Park Avenue  
New York City, N.Y.

V.8 Letter that Dr. Baumgardt wrote to the owner of Schocken Books, asking him for his help to publish Dr. Nissan Mindel's translation of the Tanya into English. (Courtesy of The Leo Baeck Institute- Dr. Baumgardt papers.)

the Governor of Andalusia; we unveiled a memorial tablet in honor of Maimonides; soldiers presented their rifles and people shouted "Viva" when we appeared on the balcony of a government building. But I was not allowed to do what I had been invited for. It was a tantalizing situation.

Some days after the end of the festival in Cordova - the Germans knew the dates - I received from Berlin the permission to speak in Spain. Naturally, I could no longer make use of that outdated authorization. But the Spaniards arranged an additional festival session for my lecture at the University of Madrid. (13)

It is interesting to note that many of the famous personalities who were in

As soon as I arrived in Cordova, Maimonides' native town, I reported to Ortega y Gasset that I had not yet received a definite speaking permission from Berlin but had left Germany to be on time for the festival. As he and the Spanish Government comprehensively did not wish to have any difficulties with the German Foreign Office on this score, he very helpfully arranged for an official telephone request from Madrid to Berlin. The answer given by Germany was evasive and dilatory; and so I could not deliver my address in Cordova. The few Jewish scholars who had come to Spain for the occasion, the chief rabbis of France and Yugoslavia, Professor Leon Roth of the University of Jerusalem, my wife and I, were honored by



V.9 American Naturalization certificate of Dr. David Baumgardt. (Courtesy of The Leo Baeck Institute- Dr. Baumgardt papers.)

Berlin during the 1920s and 1930s all had a keen interest in Maimonides. The Rebbe would spend countless hours during his public gatherings, known as *farbrengens*, discussing the works of Maimonides. He also instituted a daily program of study on Maimonides' halachic writings. The Rebbe's call for the study of the Rambam became so popular that the Prime Minister of Israel at the time, Shimon Peres, instituted, by special proclamation, "the Year of the Rambam".

Abraham Joshua Heschel wrote a biography on Maimonides in German which was published in Berlin in 1935.

Rabbi Joseph B. Soloveitchik was also a tremendous scholar of Maimonides. In fact, his sister Shulamith writes in her memoirs:

Ever since I can remember, our life centered around my eldest brother, Joseph Dov (Ber). He was acclaimed as an outstanding genius who would in future years carry on the great Soloveitchik legacy. Joseph Dov possessed an unusual and unique mind, but in addition he was genuinely interested in scholarship. Endowed with great powers of concentration, he also exhibited unusual originality. I recall how he and Father would sit day and night over huge Talmudic tomes with the works of Maimonides (Rambam) on the center of the table, trying to figure out how the opinions of Maimonides fit in with the elucidations of the other sages.

In his *Uvikashtem Misham*, Joseph Dov reminisces about his first introduction to Maimonides. "I remember when I was very young I

THE JEWISH THEOLOGICAL SEMINARY OF AMERICA  
NORTHEAST CORNER, BROADWAY AND 128th STREET  
NEW YORK 27, N. Y.

11.6.51

Dear Professor Baumgardt:

Thank you very much for your kind letter. I am very sorry to hear that Mr. Baumgardt was not feeling quite well. Please convey my sincere good wishes.

I certainly look forward to the pleasure of seeing you during your next visit to N.Y. The last time we met was the fall of 1934! What an age has gone by between then and now.

Your sending me the review with the request of passing it on to the author was, of course, a most extraordinary procedure. I am still at a loss how to interpret it... Having read it carefully I do not feel I could comply with your request. I am, therefore, returning it unopened.

With kindest regards for you and Mrs. Baumgardt,  
Most sincerely  
A. J. Heschel

V.10 Letter from Abraham J. Heschel to Dr. Baumgardt. In the letter, Heschel wrote "the last time we met was in the Fall of 1934." (Courtesy of The Leo Baeck Institute- Dr. Baumgardt papers.)



318 Terrace Avenue, Cincinnati 20, Ohio

August 18, 1946

Sirs:

I appreciate your kindness in sending me the July issue of the Contemporary. It contains many interesting and instructive articles which I have read with great pleasure.

As to the essay of Dr. Baumgardt, it was obviously written with apologetical aims, and as such the author did undoubtedly a splendid job. I believe the great majority of the readers will be fond of it, many-even enthusiastic. I confess not to belong to them. I am no admirer of apologetics, even when written by capable writers. This kind of literature has its inherent imperfections. That the essay in question makes no exception of this rule, I will show by some examples which could be suggested.

At the very outset Dr. B writes, "They (the Jews U.W.) share the Bible with many others, but their prayers belong to them alone." The intention of the author here is not quite clear to me, but it is clear that the Christian prayers, to say nothing about the Mohammedan, were influenced to a great extent by the Jewish, even by the Grace; see J.E.S.V. Didache. Apropos the second benediction he remarks: "That such a people (the Jews, U.W.) could be said to be without love of home, and altogether without love of the soil is one of history's jokes." That the Jews do not love their native countries is a false anti-Semitic accusation which of course cannot be proved by the fact that the Jews do mention Palestine in their prayers, also in the Grace, but it cannot be also weakened by it. On the other hand, the love of the soil cannot also be proved by this mention; it requires proves of a different kind, proves which are given by Jewish pioneers in Palestine.

When he once terms a phenomenon in the Grace as "the most absurd nonsense" and immediately asserts us: "But I think a closer insight into this paradox will reveal something of the inner unconscious secret strength of Judaism," it does not sound very convincing.

When the third benediction, the beginning and end of which contain entreaties of rebuilding of Zion, has as middlepiece a begging for daily bread, Dr. B. does not consider it as anomaly; on the contrary, he admires the arrangement, expressing himself as follows: "The whole field of world literature can hardly show another passage that presents more sharply and truly this hard antithesis" etc. But in the text of this benediction with Saadia and Maimonides, two pillars of Jewish lore, this unfitting piece is indeed lacking.

According to Dr. B., the whole Grace, from the first word to the last, is attuned to effect in its entirety, certain feelings, certain emotions, even a philosophy of life. It is based on the tacit supposition that the whole prayer was composed by one author. In reality it is not so. It was composed by many authors of different epochs.

-2-

According to the Talmud, the first benediction was composed by Moses; the second by Joshua as the Jews entered Palestine (therefore, there is no mention of the Temple which was not yet built); the third by David and Solomon (it handles accordingly not with rebuilding, but with building); the fourth—about 70 years after the destruction of the Second Temple (Babli, Berakot, f. 48<sup>c</sup>). Besides there are surely some additamenta composed after the close of the Talmud. Therefore, there is no "absurd nonsense", because the two contradictory benedictions were composed in various epochs, but also nothing "which reveals the secret strength of Judaism". Religion is not afraid of anachronism.

Sincerely yours,

Michael Wilensky

V.11 Letter that the Rebbe's landlord, Michael Wilensky, wrote about Dr. Baumgardt.  
(Courtesy of The Leo Baeck Institute- Dr. Baumgardt papers.)

was a solitary boy, afraid of the world. But I had one friend, and he was — do not laugh — the Rambam.

The Rambam was a regular guest in our house. Those were the days when my father was a member of the household of Grandfather, the Gaon and Chasid, Rav Eliyahu Feinstein. Father sat and learned Torah day and night. A chavrusah of bochurim (a group of teenagers) gathered around him and thirstily drank in his words.

Father's shiurim (lectures) were given in the main hall of Grandfather's house, where my bed stood. I would sit in bed and listen to Father's words. He always spoke of the Rambam. He would say "This is the explanation of the *Rivo* and *Baale Tosfos*; now we will look at the Rambam ..." Without fail, Father would find that the Rambam avoided the simple pshat (explanation). He would repeat, "The words of the Rambam are tough as iron." He would raise his head. "Let us look carefully." I strained my ears to listen to him. I did not understand a word of what was spoken, but two clear impressions were formed in my simple young mind: first, the Rambam was surrounded by opponents and enemies who wished to do him evil. Second, his only defender was Father. Who knows what would have happened to the Rambam if not for Father?

מנחת עד משה לא קרב כמשה

ב"ה

לרגל מלאת 850 שנה להולדתו של "הנשר הגדול" רבנו משה בן-יוסף ובעקבות ציון עובדה זו על-ידי מדינות שונות ברחבי תבל ובראש ובראשונה מממשלת ישראל, ולרגל סיום מחזור ראשון של לימוד יוסי אחיד בספרו הגדול "שנה תורה" שהוא ספר היסוד לרובי היחידות.

מכריזה עיריית עכו

על שנת הרמב"ם

בשנה זו יושם דגש בפעולות החינוך והתרבות על:

1. הסרת אישיותו גדולה של הרמב"ם כשור נבוכים, גדול ודגול באמונה ובדעה, מסכם יסודות האמונה והמסבירים, מורן ורבן של קהלות ישראל קרוב לאלף שנה, וכמי שהטביע חותמו בבורה שאין לה אח ורע על מחשבת היהדות ועל הלכותיה.
2. ללימוד תורתו הגדולה וזרחתה המושגת בכתביו הרבים והמגוונים, ועל כולם בספר "שנה תורה" המסכם את כל כללי ופרטי התורה שבכתב ושב-על-פה על כל צדדיה והיבטיה.
3. השתלבות אישיות וקבוצתית להתקדם בדרך הרוחנית שהתורה הרמב"ם במשנתו, לשיפור המדות, בבירות מדעות, היוזם המסונב והמקין רוחני ודומרי של התורה היהודית והמלאכותית, עד הגשמת חזון עולמי הימים המוצג בשנים ספרו הגדול.
4. בטייח קורס עיריית עכו לצורחיה להצטרף ללימוד היסודי האחד בספר "שנה תורה" על-ידי יוזם הרמין כל המדען מליובאוויטש שליט"א, ללימוד זה ישיר את הלוטד במקרה יסודות ופרטי הידעו ויכיו לאחדות רוחנית בין הטוני העם המשתתפים בו ושנית בכל רחבי תבל בלימוד יוסי אחיד זה.

שמעון פרס  
ראש הממשלה

הילטי שאפי  
סגן ראש העיר

בר-לב לוד  
סגן ראש העיר

בן שושן מוהר  
מ"מ וסגן ראש העיר

אלי דר-קסטרו  
ראש העיר

V.12 In honor of 850 years since Maimonides birth, the Rebbe initiated a world-wide campaign to honor the Rambam. This proclamation honoring the Rambam was signed by the Prime Minister of Israel.

(From Kfar Chabad Magazine.)



★ חדשות ★ מבזקים ★ חדשות ★ מבזקים ★ חדשות ★ מבזקים ★ חדשות ★



הרב דוד קורא את מגילת ההכרזה. מימין – ראש הממשלה, משמאל ר' עכו

V.13 The Proclamation honoring the Rambam being read. To the right is former Prime Minister Shimon Peres.  
(From Kfar Chabad Magazine.)

Sometimes the Rambam's luck ran out, when his words were beyond Father.

Slowly, I would approach Mother and say to her with a broken heart, "Mother, Father could not explain the Rambam, what will we do?"



V.14 The overwhelming crowd at one of the Rambam ceremonies.

(From Kfar Chabad Magazine.)

"Don't worry", Mother would answer, "Father will find a solution for the Rambam, and if he doesn't, maybe you will when you grow up."

Fulfilling his parents' ambition, Joseph Dov dedicated his entire life to the study of Torah. (14)

It may be that so many of these world-renowned people were attracted to Maimonides because of his universal view of Torah and the world. It was Maimonides who dealt with both Torah and its relation to *madda* (secular knowledge). In fact, Rabbi Soloveitchik originally wanted to write his doctoral dissertation on "Maimonides and Plato." (15)

When the Rebbe encouraged his followers to organize ceremonies in honor of the 850th anniversary of Maimonides' birth in 1985, he also specifically requested that the ceremonies be held in Cordova, Maimonides' birthplace. The lecture of the Rebbe's professor had not been delivered during the 1935 anniversary ceremony due to Nazi anti-Semitism. Fifty years later, the Rebbe would make the anniversary of Maimonides' birth a global ceremony with gatherings throughout the world. Celebrations were held in 35 countries due to the Rebbe's initiative.

## MAIMONIDES

EINE BIOGRAPHIE

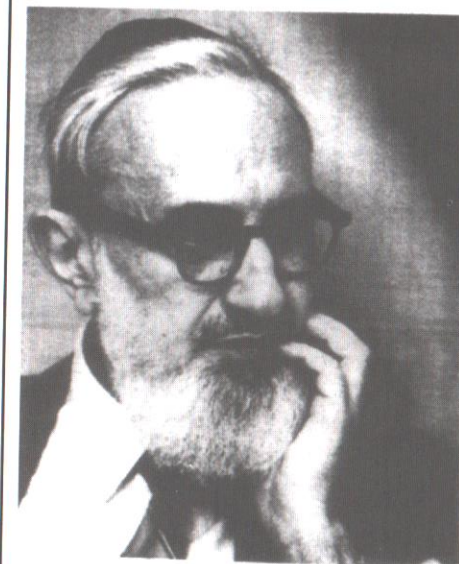
VON

ABRAHAM HESCHEL

BERLIN

ERICH REISS VERLAG

V.15 Title page of Heschel's biography on the Rambam.



The Rav

V.16 A picture of Rabbi Soloveitchik.



## Chapter VI

### The Rebbe's Friends and Acquaintances in Berlin

In Berlin, the Rebbe would meet many new faces and personalities. With some he would maintain a friendship, with others he would differ greatly in later years.<sup>(1)</sup> As Hillel Goldberg writes in his book *Between Berlin And Slobodka*:

All three prodigies who met in Berlin in 1929 — Joseph B. Soloveitchik, Isaac Hutner, Menachem Schneerson — sustained a self-image so powerful and a certitude so unqualified that there could be no room for even delicate criticism among them as they each developed mutually exclusive kingdoms, so to speak: modern, secular-talmudic philosophic synthesis for Rabbi Soloveitchik; a worldwide Hasidic movement for the Lubavitcher Rebbe; and an elite, talmudic-pietistic training center for Rabbi Hutner.<sup>(2)</sup>

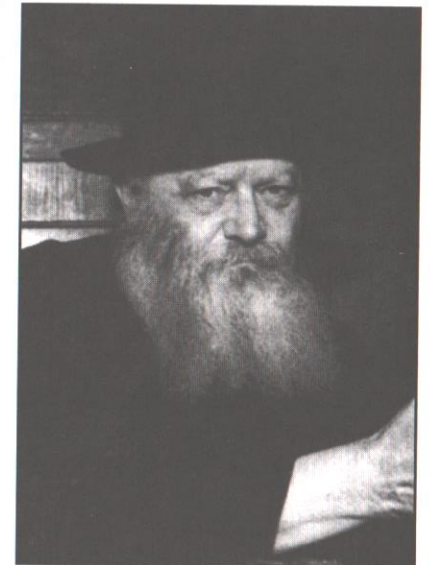
Berlin is where all three prodigies arrived with similar goals: to enhance their academic knowledge. The Rebbe's relationship with Rabbi Soloveitchik in Berlin is evident from a letter written by the Previous Rebbe. In a letter to Rabbi Rabinowitz of Boston the Previous Rebbe writes:

Regarding Rabbi Y. Soloveitchik, I know him already for many years. While he was still in Berlin, I was introduced to him by my son-in-law, Rabbi Menachem Mendel Schneerson. My son-in-law told me about his great in-depth in understanding of Torah and how he studies assiduously. I was very delighted to become close to him ...<sup>(3)</sup>

In 1986, there developed a dispute about the ownership of the library of the Previous Rebbe. Agudas Chasidei Chabad, the umbrella organization of Chabad in America, took Sholom Ber Gourary, the grandson of the Previous Rebbe to court, claiming that he had illegally removed books from the Previous Rebbe's library. (In Volume IV of this



VI.1 Rabbi Joseph B. Soloveitchik



VI.2 Picture of the Rebbe in the 1960's.









ד"ר פוניה סולובייצ'יק ע"ה, עם תיכודל לחיים נסתה הנב' מוילמן, אחותו של הגר"ד סולובייצ'יק, (במסיבה למען הישיבה ע"ש הרמב"ם).

VI.4. Mrs. Tonia Soloveitchik, wife of the Rav and the Rav's Sister Mrs. Meiselman.

From Ponim El Ponim

The Lubavitcher Rebbe, [meaning the Previous Rebbe - Author's note], Grand Rabbi Y.Y. Schneersohn (1880-1950) declared his support for Rabbi Soloveitchik. (4)

Dr. Chaim Soloveitchik, son of Rabbi Joseph B. Soloveitchik, in an interview with the author related the following:

In fact, the Previous Rebbe was ultimately the deciding factor in my father getting the job. The committee was split in their opinion about my father. One of the members of the committee was Mr. Abraham Mazer, a well-known New York philosopher. He was also a very big supporter of Lubavitch. The

Previous Rebbe called Mr. Mazer and asked him to support my father. His vote was the key factor in the committee's decision to offer my father the job.

The Previous Rebbe wrote to Rabbi Joseph B. Soloveitchik immediately after his appointment. The letter begins:

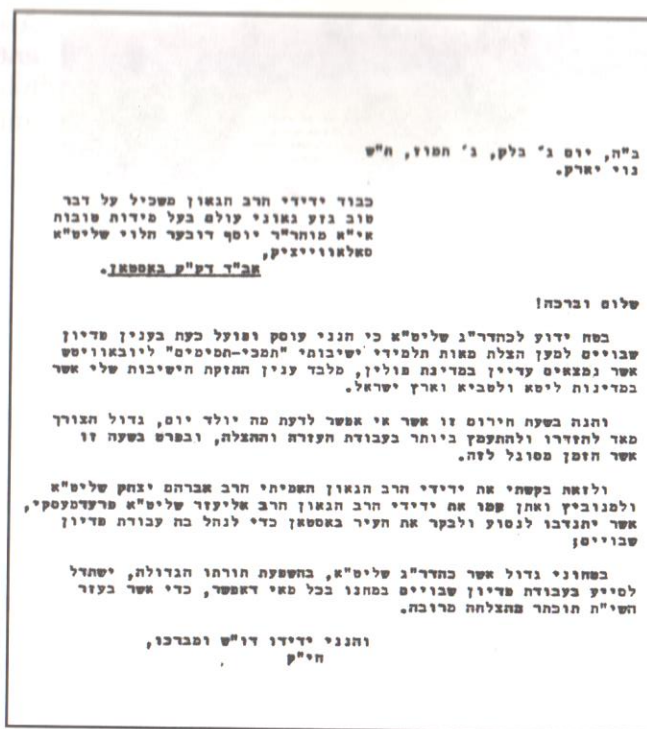
"I hereby want to bless my honored friend in honor of his appointment to succeed his father o.b.m...." (4A)

The Previous Rebbe's relationship with Rabbi Soloveitchik remained very strong throughout the years. The Rebbe's relationship with his Berlin schoolmate was quite different. In Berlin, they were studying similar subjects. Rabbi Soloveitchik, like the Rebbe, was studying philosophy. As Shulamith, his sister describes:

At the University of Berlin, introduced to a new world of academic study, Joseph Dov became intrigued by neo-Kantianism, a revival of the

philosophy of Immanuel Kant (1724-1804). His doctoral dissertation, *Epistemology and Metaphysics of Hermann Cohen*, analyzed the thought of the leading German neo-Kantian philosopher, who had died in 1918. (5)

The German title of Rabbi Soloveitchik's dissertation is *Das reine Denken und die Seinskonstituierung bei Hermann Cohen*. (See Exhibit VI.7 for title page of the published dissertation).



VI.5 Letter from the Sixth Lubavitcher Rebbe, Rabbi Yosef Yitzchak Schneersohn to Rabbi Soloveitchik

The Rebbe, similarly, was studying Natural Philosophy, which combined the study of philosophy and physics.

There are various stories told about the Rebbe and Rabbi Soloveitchik during their university years. The Previous Rebbe had written: "My son-in-law told me about his [Rabbi Soloveitchik's] great depth in understanding of Torah and how he studies assiduously. I was very delighted to become close to him ..." (6)

Rabbi Soloveitchik himself related: "My house was near the Rebbe's house. If I had a question about my academic studies or about Torah or Halacha, I would go over to the Rebbe's house and discuss it with him. My visits there were quite frequent." (7)

Rabbi Dr. Chaim Soloveitchik related in an interview for this book: "My father once said, *Ich Hob Eim Guekent Far Matan Torah*" which, loosely translated, means, I knew him before they made him what he is now considered". He also relates, that his father told how he first met the Rebbe as he was leaving the main library in Berlin. "As my father was walking down the steps in front of the library, someone pointed the Rebbe out to him, saying that is the Lubavitcher Rebbe's son-in-law".

The relationship between the Rebbe and Rabbi Joseph B. Soloveitchik in





VI. 6 Mr. Abraham Mazer who was a very big financial Supporter of Lubavitch was the decisive vote for Rabbi Soloveitchik to replace his father at Yeshiva University. The sixth Lubavitcher Rebbe, Rabbi Yosef Yitzchak urged Mr. Mazer to vote for the appointment of the Rav.

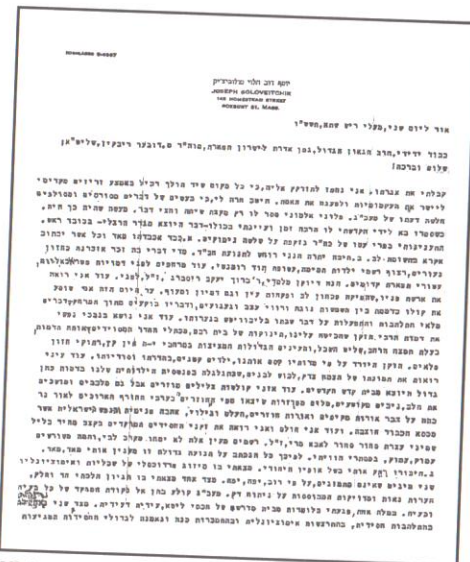
America was quite different. They seem to have had major differences and a partial falling out. As Chaim Soloveitchik relates:

In 1951-52, my father offered to come see the Rebbe. His invitation was refused by the Rebbe. From that point forward, the relationship was almost non-existent. In my father's papers there is only one letter (besides New Year's greetings), between the Rebbe and my father. In 1954, my father was invited to give a lecture at YIVO. It was at that time that he received a letter from the Rebbe. The Rebbe wrote

my father asking him to mention in his speech the *Chilul Shabbos* (desecration of *Shabbos*) that was taking place at YIVO, since they were open on *Shabbos*. My father didn't even bother to answer. (8)

Also, in my house, Lubavitch was almost never mentioned. The silence of talk about Lubavitch after 1950, in fact, is in itself a strong message. (9)

There were some Lubavitcher *bochurim* (young Chasidic students) who would visit Rabbi Soloveitchik in Boston from time to time, together with personalities such as Rabbi Leibel Schapiro. However, since Rabbi Soloveitchik did not maintain a close relationship with the Rebbe, most of the stories he would tell the young Lubavitchers who came to see him had to do with stories of his youth; his *melamed* (Hebrew school



VI 6a. Letter from Rabbi Soloveitchik

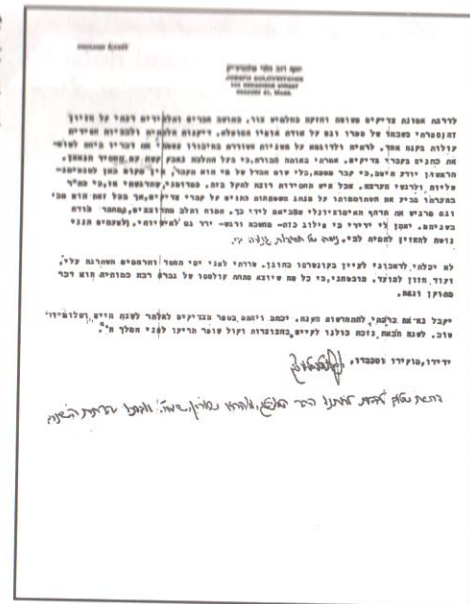
teacher) was a Chabad *Chasid*. (See Appendix B.) However, he did not tell stories about the Rebbe. Also, in a letter which Rabbi Soloveitchik wrote to Rabbi Dov Ber Rivkin, a Lubavitcher Chasid who served as *Rosh Yeshiva* (dean) of Yeshiva Torah Vodaath, he describes his warm feelings towards Lubavitch, his childhood Lubavitcher teacher and other encounters with Lubavitch, yet never mentions the Rebbe. (See Exhibit VI.6a)\_

Also, at a memorial gathering for Rabbi Rivkin, he dedicated most of his speech to Lubavitch and the Lubavitcher teacher of his youth. On that occasion, too, he did not mention the Rebbe. (10)

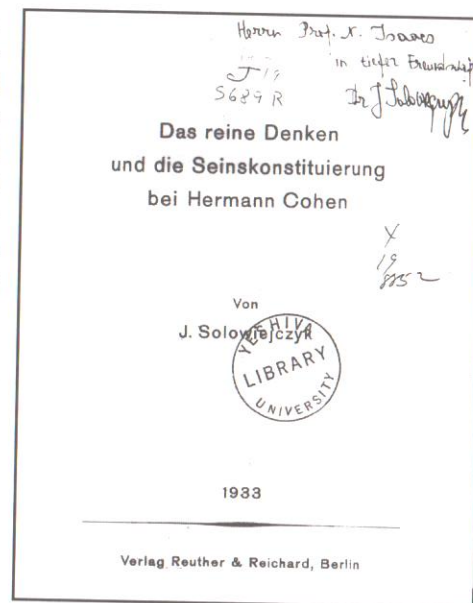
In forty years, Rabbi Soloveitchik attended only one *farbrengen* (public gathering of the Rebbe). Rabbi Chaim, his son, claims that he later expressed regret for attending even the one gathering in 1980 in honor of the Rebbe's thirtieth anniversary as the Rebbe of Lubavitch. Why was there no connection in America between these two prodigies?

Before we can answer this question, we must first discuss another prodigy who came to Berlin, Rabbi Yitzchak Hutner, who some years later became the *Rosh Yeshiva* (head Torah Scholar) of Brooklyn's Yeshiva Chaim Berlin. As previously mentioned, Rabbi Hutner came to Berlin in 1929 with the hope of attending the University of Berlin.

Rabbi Soloveitchik and Rabbi Hutner knew each other from Warsaw. In fact, Rabbi Hutner even served as tutor for the bar mitzvah lessons of Rabbi Soloveitchik's younger brother, Aaron. As Shulamith, their sister, describes:



VI 6b Letter from Rabbi Soloveitchik



VI 7. Title page of Rabbi Soloveitchik's Dissertation. Courtesy of the Mendel Gottesman Library at Yeshiva University

My mother, dissatisfied with





VI 8 Rabbi Hutner not only had a Shuir in learning with the Rebbe in Chasidus. He also learnt with the Radziner Rebbe, Rabbi Yerouchom Leiner, Kabbalah.

Rabbi Hutner enjoyed all branches of Torah study. With the Radziner Rebbe, Rabbi Yerouchom Leiner,<sup>(12)</sup> he studied Kabbalah and with the Rebbe he studied Chabad *Chasidus*.<sup>(13)</sup> Regarding the *shiur* that the Rebbe had with Rabbi Hutner, the following is mentioned in Hillel Goldberg's book *Between Berlin And Slobodka* :

**From Rabbi Schneerson's arrival in America in 1941 until he became the Lubavitcher Rebbe, he and Rabbi Hutner maintained an intimate *havruta*, or fixed time for joint study.<sup>(14)</sup>**

Recently, two new books have been published about the Rebbe's relationship with other *Gedolei Yisroel*. *Shemen Soson Mechaveirecho* and *Mamlechet Hatora* both have a section in them about Rabbi Hutner's relationship with the Rebbe.

The following is a synopsis of both accounts. Rabbi Hutner approached the Previous Rebbe in 1941, and asked for someone with whom he could

Aaron's Talmud studies, discharged his tutor and approached a renowned T a l m u d scholar, Rav Yitzchak Hutner (1907-1980), to become Aaron's rebbe. Rav Hutner consented, and Aaron, influenced by his rebbe's creativity, responded with eagerness and diligence to his studies.<sup>(10A)</sup>

Although we have no direct evidence of a link between the Rebbe and Rabbi Hutner in Berlin, it is conceivable that they met through Rabbi Soloveitchik. Also, they all attended the *shiurim* of Rabbi Chaim Heller.<sup>(11)</sup>

In America, the Rebbe and Rabbi Hutner definitely knew each other. In fact, they even had a *shiur* together in *Chasidus*.

learn *Chasidus*. The Previous Rebbe arranged for Rabbi Schneur Zalman Gourary to study with him. However, it soon became evident that Rabbi Hutner needed a learning partner with a greater understanding of *Chasidus*. The Previous Rebbe then set him up with Rabbi Shmuel Zalmanov. He, too, proved to be an inappropriate study partner. The responsibility of learning with Rabbi Hutner was then turned over to the Rebbe and every Friday night, they would learn together.

However, Dr. David Halivni, a student at Chaim Berlin during those years, denies that the *shiur* between the Rebbe and Rabbi Hutner lasted until 1950. He is certain that, as of 1948, the *shiur* had ended. In fact, he claims that Rabbi Hutner was very distressed over a number of things which were happening in Lubavitch.

When the Previous Rebbe initiated the "Le-Alter Le-Teshuva, Le-Alter Le-Geulah" campaign (a campaign to awaken Jews to repent that would bring the immediate redemption of the Jews from exile), Rabbi Hutner was against it. At that time, in the early 1940's, the Lubavitcher Yeshiva had only an elementary school and no high school. Lubavitcher students of high school age were sent to Yeshiva Chaim Berlin, where Rabbi Hutner as mentioned, was the Rosh Yeshiva.

Once, as Rabbi Hutner was walking down the hall, he noticed a flyer announcing the "Le-Alter Le-Teshuva, Le-Alter Le-Geulah" campaign. Rabbi Hutner ripped it off the wall and called Lubavitch headquarters, warning that if he found even one more poster in his school, he would expel all the Lubavitcher boys.<sup>(15)</sup>

Rabbi Hutner was also bothered by various new ideas instituted by Chabad. He was opposed to the term "Rosh Hashana Le-Chasidus", which Chasidim had coined for Yud Tes Kislev (the day that Reb Schneur Zalman of Liadi was released from prison). He felt that the term, used in the Mishna and Talmud, should be reserved for the four Rosh Hashanas mentioned there, and that Chabad had no right to invent a new one. The Lubavitch publication, *Kovets Lubavitch*, printed an article defending the use of this term. This article was republished in the early 1970's in *Bitaon Chabad*. (See Appendix C for a copy of the article defending the use of this term.)

Dr. David Halivni contends that, by the late 1940's, the Rebbe and Rabbi Hutner were no longer close. In fact, when the Previous Rebbe passed away in 1950, Rabbi Hutner didn't want David to go to the funeral. None of the students of Yeshiva Chaim Berlin were given leave to go to the Previous Rebbe's funeral.

There exist many letters between the Rebbe and Rabbi Hutner on various



issues. On certain subjects, the Rebbe and Rabbi Hutner shared passionate views. These included fighting against participation in Conservative and Reform conferences, fighting against the desecration of the Sabbath by Israel's merchant marine, and many other issues. In 1970, a plane in which Rabbi Hutner was a passenger was hijacked. The flight was re-routed to Jordan. During Rabbi Hutner's captivity, the Rebbe mentioned that "one of the captives is someone who is very involved in the study of the works of the Maharal. Since the Maharal was known to perform miracles, surely he will see to it that a miracle here will be made, too." A week later, the passengers were miraculously released.

Rabbi Hutner came to see the Rebbe on a few occasions, such as when the Rebbe was sitting *shiva* for his mother. Also in 1950, Rabbi Hutner is reported to have visited Lubavitch Headquarters at least once.<sup>(16)</sup> However, the new book, *Shemen Soson Mechaveirecho*, concludes: "For a number of years, the relationship between the Rebbe and Rabbi Hutner regressed."<sup>(17)</sup>

In fact, why did the relationship between these two Torah giants deteriorate? A strong indication is given in Hillel Goldberg's book, *Between Berlin And Slobodka*.

The following incident took place in the summer of 1975:

**I was a student at Mesivta Chaim Berlin for only half a year, and had not spoken to Rabbi Hutner in about twenty years. I phoned him in New York, saying only "hello", to which he responded, "hello, Saul, how are you?" He knew my voice! He had this habit of making appointments at strange times, so we met at 2:10 p.m., Sunday afternoon. I told him that I had come to New York to pick up my children from a summer camp — a Lubavitch camp. Whereupon he suddenly turned his whole body around in his chair, his back facing me, and just sat there in blazing anger, glaring into open space for what seemed to be an eternity. He must have been silent for two minutes. I was dumbfounded. Then he said, "As previously mentioned, Saul, you come to see me once in twenty years, and all you can tell me is that you send your children to a Lubavitch camp? There aren't enough *other* camps?" He said that my children would return home saying that the Lubavitcher Rebbe was the Messiah, that Lubavitch would ruin my children.**<sup>(18)</sup>

Like Rabbi Hutner, who was worried that Lubavitch would present the Rebbe as the Messiah, Rabbi Soloveitchik had similar fears. According to his son, Chaim, he once said: "The Rebbe will turn Lubavitch into a messianic movement." Chaim also related that Rabbi Walfish, former executive vice-president of the Rabbinical Council of America, once heard from his father, "that the Rebbe has a fantasy that he is Moshiach". This was years before the whole Moshiach campaign even got started.

Rabbi Soloveitchik's uncle, Reb Velvel, commonly referred to as the Brisker Rav, read the first Chasidic discourse that the Rebbe gave after succeeding his father-in-law and said to Rabbi Dovid Finkel: "He [the Rebbe] has convinced himself that he is the Moshiach, and we will still suffer from him."<sup>(19)</sup>

It is incredible that both Rabbi Soloveitchik, who knew the Rebbe from Berlin, and Rabbi Hutner, who knew him well from the days when they had a *shiur* together, both predicted what would happen to Lubavitch.

Recently, the *Reshimos* (notations that the Rebbe had written for himself) were published. In a sense, they clearly show what was in the Rebbe's mind at any given time. When the Rebbe was about to board the boat in Lisbon, Portugal, in 1941, he wrote a whole piece on how Moshiach is on a boat. It seems clear that both Rabbi Soloveitchik and Rabbi Hutner sensed what was in the Rebbe's mind. A detailed discussion about The Rebbe/Moshiach will appear in volume V.

Another aspect about Lubavitch that Rav Hutner strongly opposed was its use of the media to broadcast its message. As Hillel Goldberg describes: "Rav Hutner was opposed to the personality cult built up around the Lubavitcher Rebbe and to the public projection of both the Rebbe and the Lubavitch movement, by the movement through public media — print and broadcast journalism, books, film, and the like."<sup>(20)</sup>



# Chapter VII

## The Rebbe's Family In Berlin And Beyond

The Rebbe began studying in Berlin in the spring of 1928, even before his marriage to the Rebbetzin. The Rebbetzin came to Berlin after their marriage, and studied mathematics at the university. In Berlin, they met other Schneersons and family members with whom they would remain friends for years to come.

Dr. Fishel Schneerson was just such an individual. A descendent of the Schneerson dynasty, he was the son of Rabbi Schneur Zalman Schneerson, the Rabbi of Homel. Fishel was born on June 26, 1887 in the city of Kaminetz in the Ukraine.<sup>(1)</sup> As a young boy, he went to *cheder* (primary school) and yeshiva and was ordained as a rabbi at the young age of sixteen. However, his heart was set on medicine. After completing school at a gymnasium in Homel, he enrolled at the University of Berlin to study medicine. Upon becoming a doctor, he opened a medical institute in Petrograd and in 1920 became a professor at the University of Kiev. He began to explore other areas of knowledge and opened a department of psychology as a new division for the university. He edited a Hebrew journal, *Kedimah*, which dealt with questions of philosophy and psychology of Judaism. He also published a two-volume study of the psychology of children. In 1921, he left for Poland, where he established a center to study children's behavior. He also published various articles in the Hebrew publication, *Tarbut*. In 1922, he moved back to Berlin and together with Professor David Koigen and Professor Hilker, Dr. Schneerson established the quarterly periodical, *Ethos*.

It was during this time that Dr. Schneerson published his historical novel, *Chaim Gravitzer*, about a fallen Chabad Chasid who became disenchanted with Chabad and went to study in Volozhin, the center of the Mussar movement, to try and synergize the Chasidic and the Mussar way of life. Many observers believed that Fishel was fictionalizing some of his own struggles in his novel.<sup>(2)</sup>

Fishel visited America in 1927-28. (For an interesting interview that he gave while in America, see Exhibit VII.4). Although Fishel did not dress or act like a typical Chasid, he still remained close to the sixth Lubavitcher



פרופ' פ. שניאורסון ז"ל

VII.1 Professor Fischel Schneerson  
(From Encyclopedia Le-Chalutzei Eretz Yisroel.)



ד"ר. הוי"ס שניאורסון, הוי"ס שניאורסון ז"ל, קינסטער

VII.2 Professor Fischel (Lewis) Schneerson during his visit to America, in 1927-28.

(From the Amerikaner.)



## החסידות בתרגומים

לפנינו צילום מהגהות כ"ק אדמו"ר על מכ' להו"ח וכו' מו"ה פישל שניאורסאהן ע"ה, בו מסביר רבינו את החסידות בתרגומים מהמקור. בסופו מבקש כ"ק אדמו"ר שישלח לו את ספריו הנדפסים. בראש המכ' הוראה להמזכירות "להעתיק" מחדש את המכתב:

ב"ה. א' סיון תשט"ז.  
ברוקלין

ש"ב הו"ח א"י נ"נ בעל מדות וכו' וכו'  
מוהר"ר פישל שי המכונה פרופסור שניאורסאהן

שלום וברכה!

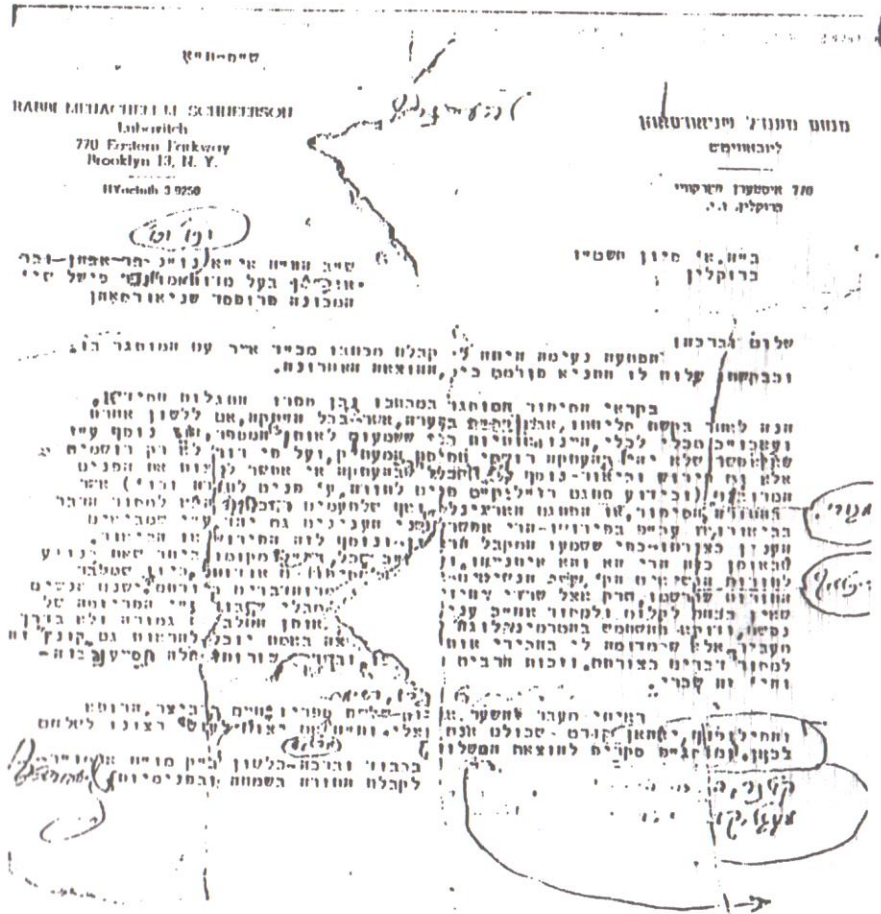
הפתעה נעימה היתה לי קבלת מכתבו מכ"ד אייר עם המוסגר בו. ובקשתו שלוח לו התניא פורמט כ"ס, ההוצאה האחרונה.

בקראי הסיפור המוסגר במכתבו וכן ספרו התגלות חסידים, הנה לאחר בקשת שליחתו, אבא עכ"פ בהערה, אשר – בכל העתק, אם ללשון אחרת ועאכז"כ מכלי לכלי, היינו האותיות . . ששמעון לאותן המספר, הנה נוסף ע"ז שאי אפשר שלא יהי העתקה רשמית תפיסת המעתיק, ועל פי רוב לא רשמים אלא גם פירוש וביאור – נוסף על הכלל הרי שבהעתקה אי אפשר למצות את הפנים המרובים מקורי. (וכידוע פתגם רז"ל: ס"ט פנים לתורה, ע' פנים לתורה וכו') אשר בהתורה, הסיפור, או הפתגם האריגיטאלי, ואף שלפעמים הלא . . למסור הדבר בביאורו, או עכ"פ בפירושו – הרי אפשרי בשני הענינים גם יחד, ע"י שמביאים הענין כצורתו – כפי ששמעון המקבל הרא[א]ן – נוסף לזה הפירוש או הביאור. ובאופן כזה הרי הא והא איתנייהו. ו. [א"כ] שכל, [את"ל] ממקומו ביתר שאת בנוגע לתורות הנשיאים הקי, נעשה הנשיאים . . סיפורים אודותם, כיון שמלבד התורות שנרשמו (ביכלאד), שרק אצל שרידי יחידי[ם] [נשמרו] הדברים [נצורתם]. ישנם אנשים שאין בכחם לקלוט ולמסור אח"כ ענין . . מבלי שעבוד. ע"י הפריזמה של נפשם, ודוקא מהשתמש בהטרמינולוגיה. באופן התלכדות גמורה ולא בדרך מעביר, אלא שכמדומה לי בהכירי אות . . מה באמת יוכלו להראות "קוץ" זה למסור דברים כצורתם. וזכות הרבים [תלוי] בו, ובאם שורות אלה תסייענה בזה – והי' זה שכרי.

ראיתי מעבר להשער אודות רשימת ספריו: חיים גרביצער, הרופא והפילוסוף, יאהאן קורט (קטנר, . . מעגל, ק. .), שכולם אינם אצלה. ותי"ח מראש אם יצוה לעושה רצונו לשלחם בכאן. (ומוסג"פ סקריפ להוצאת המשלח).

בכבוד וברכה – כלשון כ"ק מו"ח אדמו"ר – לקבלת התורה בשמחה ובפנימיות,

מ. שניאורסאהן



VII.3 Recently discovered letter written by the Rebbe to Professor Fischel Schneerson.

VII.3a A typed copy of the recently discovered letter written by the Rebbe to Professor Fischel Schneerson.



שלום וברכה:

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וְנוֹתִיר  
אֶלֶּהֶרֶר (א)  
וְהִדְרוֹשׁ  
תְּפַעִילִים  
כְּשֵׁרוֹן  
  
נָה חֻקָּה  
  
מְנִיחִים  
שָׁעָה  
שֶׁבַע נֶפֶשׁ  
מִאֲמָר  
  
בִּסְקָרָה  
נִי יֵשׁ  
  
הִיָּק תִּיּוֹ  
אֲבִנָּה  
דְּבָעִי  
יֵהֱבִשְׁחָה  
חֻת  
רֵס וְשֹׁכֵר  
  
וְהַשְׁקָתָה  
יֵלִים  
מִכֵּל  
מִכֵּל

בני-יורק, על שכן  
בראה רשות לעצמי  
והותקן ככל האפשר  
בני ישראל, כוחו  
ואחת אשר חונן ב  
ש"י, אבל לכאורה הסע  
-יורק שאלתי איך זה  
תקן, כעת שהוא הכרח  
וביאר לי שזהו מ  
בכותל המזרח ואז  
או נכונים מירושלים  
כלל וכלל מה שפירסם

אורדויתו כאשר דל!  
! על הסכנה אינני  
ן זה איננו מנצל כ  
ווחת היורסים בתוכו  
שטוס סאחורית כל  
- גדולה פי כמה.  
ננו מנצל בכל הדורו

בעת שהי' דר בניו-  
נוגע לפעולה בסביב  
ויים וכו' וכו'.  
כל פנים להתרחק  
סמתיקה, וכו' וכו'  
שקוים חאס צורקים  
ביבה אכנס מרזיה

אן הי' עורק הוואר  
אלי, אבל האומ  
הכמינו זיל איין ש  
(עין) כתובת סיוז,  
עציות, מוכן גדול  
המפורכ באיס הלהו

ע שטאבטו ופאשקטו  
ביחוד רבן, כיון  
יו תקוה להתלחם ומ

יסודות על מה שמסמך  
 ו יאפשרו לה להשיג  
 יתהי מאז ומקדם, אי  
 תלבו, זר, שמעלסו  
 הרי שבו וגם  
 יריות ויכולת העקולה  
 כתבתי בהזירות "אי  
 יותר מזה.  
 עלי גם להוסיף, אשר  
 יות, כמבונה, עדים  
 כל הכוחות הפזיזים  
 נחבא אל הכלים ועל  
 לא סבאלי לגוף שר  
 והנה סבלי לשכונ  
 ס, הרי נפשו שהה  
 פה.  
 ידור רשמי כמסד  
 שפועל בו? והפליגו  
 ר, ובחפלה מכתילה  
 סדה שוכה סבאלי  
 לו ליספנד, כאם סבי  
 סיפורי לי גיב סבג  
 וסוכרי אה אה סבג  
 העדר עקלה אה סבג  
 סבג סבג

ויכלת  
על תם  
ובתקו  
ומפעי  
ובאפאש

הרבה

לו לה  
להפעי  
להיות  
המסנה

מסויי  
תירץ

יש לו  
ידהוא  
למי עב  
שמרו בו  
כדבעי

עו למס  
לצדיק  
עמיתו

112

Michael (Lewis) Schneerson

during his visit to Am

erica, in 1927-28.

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These letters  
Yitzchak. In c  
"... my hono

shed light on the  
one letter, Rabbi  
ored relative the

Yosef Yitzchak b  
wise man who

between Fishel and  
begins by address  
is renowned, ..

l Rabbi Yosef  
sing Fishel as  
.G-d fearing

(Courtesy of Genazim - The Hebrew Poets Society Archives - Tel Aviv, Israel.)

Rebbe, Rabbi Yosef Yitzchak Schneerson. In fact, various letters between the Previous Rebbe and Fishel have been published in recent years.<sup>(3)</sup> These letters shed light on the relationship between Fishel and Rabbi Yosef Yitzchak. In one letter, Rabbi Yosef Yitzchak begins by addressing Fishel as "... my honored relative the wise man who is renowned, ...G-d fearing



ביה, כ"ג תמוז ה'תשכ"ב  
ברוקלין, נ.י.

כבוד מר משה שי' מיילש

שלום וברכה:

זה עתה נודעתי מפטירת זוג' ע"ה, וכיון שעל פי הידיעה כבר  
עברו ימי האבלות, יהי רצון שיתפסו ימי אבל ועניני אבל כנוגע, לפרט  
ולכלל, ואך טוב ימצאנו ואת כל בני ביתו שלישיא, ובנוסח החסידות,  
בסוב הנראה והנגלה כנסיות וברוחניות גם יחד.

מספרים חסידים חבידי שכנסתם הרבנית אשת אדמו"ר הצמח צדק,  
התאבל עלי' ביותר וכאן להתנחם, עד שנכנס אליו אדמו"ר מברוקלין  
הרי בפניו שמענו מפי אדמו"ר מאמר חז"ל על הכתב ראה חיים עם  
אשה אשר אהבת כו' - תורה היא, ויענהו הצ"ח החיניני, ועל ידי זה  
הל מפנה במצב רוחו וכו'.

ולכאורה הענין צריך עיון גדול, שהרי בודאי אשר ידוע הי'  
כאמר הנ"ל להצמח צדק, ובודאי גם כן אשר בקשר עם ימי האבלות עלה  
כזכרוננו כמה וכמה פעמים, וכמה איפוא פעל הסירוב הנ"ל בהזכירו  
המאמר ועד לחולל מפנה כהליכות יום-יום של הצמח צדק? אלא שכנראה  
אינו דופה ענין כמו שהוא כמחשבה לכנס שכניאם אותו לעולם הדיבור,  
אף שלכאורה היינו הך, ואין חכום מתיר עצמו פכית האסורים-נאמר גם  
על הגדול שבגדולים.

כבוד וברכה  
לבסורות טובות

נ.ב. עלי להוסיף אשר טרם כתבתי מכתבי זה עלה ברעיוני הפתגם השגור  
כאן קרתא דאתאי לה, היינו בארצות הברית - ימינו יור און ביזנעס,  
ובפרט בנוגע לאדם השרוי בצער. אלא שפני' ובי' כא גם הפענה, שהרי  
דוקא בעניני צער כהנ"ל הנוסח הוא "בתוך שאר אבלי ציון וירושלים",  
זאת אמרת שאין זה ענין פרטי וכל אבלי ציון וירושלים שותפים לה,  
והראי' שהם שותפים בנחמה.

וענין אף שכנוגע לכ' - טעם הי' אצלי אם להביאו במכתב זה, הוא  
תגובתי למכתב כ' משלהי ניסן, אשר עד עתה לא ענית עלי, כיון  
שכנראה תקיף הוא בודעו ובפרט בענין שכבר בא לידי החלטה, וביחוד,  
אחרי בקשת סליחתו, כהחלטה דשב ואל תעשה בהנוגע לחוק מ' אמות  
שלו ולסביבתו בכלל, שלסוג ידוע של בני אדם קשה להם לשנות דעתם  
ובעבודת פרוץ להם.

עם כל זה מוצא אני לחובתי לעורר על תוכן מכתבו, והוא, שכלל  
אכזבה המביאה לידי סיעוט בפעולה, אפילו אם המצא לומר שהאכזבה  
מיוססת היא והמאוכזב צודק על 100%, צריך בירור ובהיגה מיהו  
המיוססין ומעורר אכזבה זו, ובלשון שר התניא, האם מצב רוח זה  
"מחלל היסני או מחלל השמאלי". ועוד בחינה, סי ישתכר מהעדר השפלה  
ומצדקת טענתו של המאוכזב וכו'. שהרי סוף סוף, כסגנון המכניז  
ז"ל, אנו פעלי דימא אנו, וכביאור אדמו"ר הצמח צדק - פאכן ליכטיק.  
ובודאי גם הבשו' פעלי מדויק הוא, היינו שאין הבורנה להאיר כמקום  
המאיר בלאו הכי, ואין הכוונה לעבודה קלה, כי אם, פעולה ממש, ששכרה

גדום

בצד, ואליו הוא נושא את נפשו.

מוכרחני להוסיף שבכמה מסענותיו איני תמים דיה עמו כלל וכלל,  
אבל כנ"ל לדעתי אין זה נוגע בעצם הבעי' עלי' כתני במכתבי הראשון,  
והיא-שעל כל אחד ואחת להפיץ אור, אור האמתי של ורתנו תורת אמת  
ומאור שבה זו פנימיות התורה, עד שהתורה כשמה כן היא נעשית הוראה  
בחיים היום-יומיים, ולא רק במחשבה שהקביה לבא בי, אלא כאמור לעיל  
נדיבור ובפעשה בפועל. ואפילו אנוס דרחמנא פטרי; כמאן דעביד לא  
אמרינן (אפילו בעולם הדיבור, ועל אחת כמה וכמה שון זה "עביד"  
בעולמנו עולם המעשה).

לסיים על פי סיומו במכתבו הנ"ל דבר תורה, בעם פסלוח סנות,  
ספעתי בזה סיפור אופייני מאד מרבני רוסיא בדורו זה, שפעם התמוגג  
בדמעות כעצם יום השבת, וכשסאלוהו לסיבת הדבר, אר שזה עתה באה  
לפניו שאלה מאד המדקדק בעניני תורה ומצוות ועדלודקוק קל של דברי  
סופרים, האם מותר לו לקדש על היין, כיון שלא עמי בנסיגון ומוכרח  
הי' לצאת למשרתו ביום השבת קדש אף שלא עשה שם דבר כי אם, חזו  
דאמא, אבל כפני הרבים הי' זה חילול שבת בפרהסיא, ושאל על עצמו  
סה דינו האם מותר לו לקדש על היין שנוגע בו.

ואם תמצא לומר, הרי גם בזה יש למצוא שייכוו להאמור לעיל, שאם  
אפילו לעיני הרואים ריקנות גדולה שוררת בעולם, ריקנות סלגו ותשעה  
קבין נשלו כו' ככתוב במכתבו. הרי מי הוא זה וא' זה הוא אשר וכול  
להחליט ולשפוט על פי הנראה לעיניו שהמצאות היו כך ועד כדף מסקנא  
להסגר בדי' אסות שלו וכו'.

אם הארכת יותר כדי, אף כ' הכליחה, ולא אחד אשר תקותי שאולי  
דוקא על ידי כך, ביהר עם אי-סביעת רצונו סבכי' במכתבו, יצא  
מסגרתו ויתחיל לפעול בכל מקום שידר כנעת, ובאם הי' צורך-הרי  
כיד הקביה לשרבב את היר למאות אסות, לפעול בכיוון האמור-בהיום  
המצוות בפועל כחיי היום-יום. טעמי שאינו מורה בכל הענינים אודותם  
כותב בכאב לב, הנה על כל פנים ינח תשלין, יאכל כשר, ישמור השבת,  
וכו'.

VII.6 A letter of condolence from the Rebbe to Moshe Meislsh upon learning of the death of Fischel's daughter.  
(Courtesy of Genazim - The Hebrew Poets Society Archives - Tel Aviv, Israel.)

man, our master our teacher Fishel, may he live a long life, commonly  
known as Professor Schneerson."<sup>(4)</sup>  
This clearly indicates the tremendous respect Rabbi Yosef Yitzchak had for  
Professor Schneerson.



Fishel Schneerson got married in 1939, six years after the Rebbe left Berlin. In fact, there is even a congratulatory letter from Rabbi Yosef Yitzchak upon hearing the news of Fishel's engagement. "I received your letter of the third of the Hebrew month of Adar. I was delighted to hear that you are engaged ... Mazel Tov! Mazel Tov!"<sup>(5)</sup>



VII.7 The Rebbe's nephew, Sholom Ber Gourary, with his great-grandmother Rebbetzin Shterna Sarah, wife of the fifth Lubavitcher Rebbe.

In a letter to Fishel's son-in-law, Moshe Meislich, the Rebbe recounted his memories of Fishel Schneerson.<sup>(6)</sup> In another letter, the Rebbe wrote:

**There is no need to ask for forgiveness. We are commanded "And from your own flesh you should not forsake". This is also the nature of people. Even more so since we are dealing with the daughter of Professor Fishel**

**Schneerson of blessed memory, with whom we [meaning my wife and I - Translator's note] developed a very close relationship as a result of our various meetings in Germany, France, etc.**

It is important to note that the Rebbe refers to his close relationship with Fishel Schneerson, and not with his daughter. Despite the Rebbe's mention of his relationship with Fishel and their meetings in Germany, very little information has come to light about their relationship. In fact, in more than twenty volumes of the Rebbe's correspondence published to date, not a single letter to Fishel Schneerson appears. Furthermore, in doing the research for this book, I checked in *Genazim* (the Hebrew Poets Society Archive), to which most Israeli writers donated their correspondence. I could find none of Fishel Schneerson's letters to the Rebbe.

*Just weeks prior to the publication of this book, a letter from the Rebbe to Fishel Schneerson was discovered. This letter, written in 1957, (Exhibit VII.4a) sheds light on the Rebbe's relationship with Fishel. After the Rebbe criticizes some of the translations in Fishel's book "Hisgalus Chasidim", the Rebbe mentions that he noticed on the flap of the book a listing of some of his other works and requests*

*that Fishel send to him a copy of "Chaim Gravitser" and his other works. "Chaim Gravitser" had already been published more than twenty years before and it became an instant literary success story. This letter clearly indicates that the Rebbe must have known Fishel just as family in Berlin and Paris, and not as an admirer of Fishel's literary work. The fact that the Rebbe was alerted to the existence of Fishel's other works by reading the back flap of one of Fishel's books indicates that he was unaware of the literary successes that Fishel had achieved.*

In 1929, the Rebbe's father-in-law, Rabbi Yosef Yitzchak, decided to visit the land of Israel and the United States.<sup>(7)</sup> Rabbi Yosef Yitzchak traveled with his eldest son-in-law, Rabbi Schmaryahu Gourary. The trip lasted over nine months. During the duration, the Rebbe's mother-in-law Nechama Dina, his sister-in-law Chana Gourary and nephew Sholom Ber Gourary came to Berlin to stay with the Rebbe and Rebbetzin.<sup>(8)</sup> They lived in an apartment nearby on Bregenzin Strasse No. 16.<sup>(9)</sup> It was during this time that the Rebbe and his nephew, Sholom Ber, became very close. Their closeness lasted until 1950, when the struggle of succession took place after the death of Rabbi Yosef Yitzchak. In fact, as Sholom Ber points out: "In my youth, I was closer to my uncle than to my own father. In my youth, my uncle would take me to the zoo. We shared similar interests. We were both shutterbugs - we liked taking pictures. In fact, my grandfather bought me a Leica camera (a high-priced German camera) as a present". Many of the pictures available to us of the sixth Lubavitcher Rebbe were taken by his grandson, Sholom Ber Gourary. "During the first days of World War II, I lost my camera. When we arrived in the United States in March of 1940, my grandfather bought me a replacement camera. At times, he would even pose for a picture. Once, he put on his *Shabbos* clothes before posing for a picture."

"During my stay in Berlin, I remember observing that my uncle [the Rebbe] was an avid reader of newspapers. He would read many daily newspapers. He was very interested in politics. He was also fascinated with military strategy. This was one of the areas that was always of interest to him."

The Rebbe's interest in military strategy was evident throughout his years of leadership as Rebbe. He chose the word *mitvza*, a military term for campaign, as the motto for his outreach work. "Mitzvah Tanks", the rented trucks and mobile homes which took to the streets of metropolitan areas to awaken Jews to their heritage, were one of the Rebbe's hallmark accomplishments. The Army of Hashem (*Tzivos Hashem*) was the Rebbe's version of the Boy Scouts. The Rebbe's campaign to get Jewish girls and



women to light *Shabbos* candles became *Neshek* (ammunition), another military term. (*Neshek* is an acronym for *Neiros Shabbos Kodesh*.) When Israeli generals would come to see the Rebbe in the 1960s, the Rebbe would spend hours discussing military strategy with them. From various interviews done with generals of the Israeli armed forces, we see that they were amazed at the Rebbe's detailed knowledge of military strategies. (10)

The last years the Rebbe spent with his younger brother, Yisroel Aryeh Leib, were in Berlin. As explained in Volume I, Yisroel Aryeh Leib had left Russia in the middle of 1930 to escape the communist oppression of dissidents. When he arrived in Berlin, he was very sick with typhus. Escaping Russia was no easy task. At times, the group of escapees literally faced death. In the process, Yisroel Aryeh Leib, who left Russia using the passport of Mordechai Gurari, became ill.

The Rebbe's nephew, Sholom Ber Gourary, remembers how the Rebbe and his aunt took care of Leibel. "I remember that in one corner of their apartment was a bed for Leibel. There was a net-like material which hung over his bed. I was impressed by the devotion and care they showed to him during his illness. Despite the fact that typhus was very contagious, they took him into their apartment."

In Berlin, Yisroel Aryeh Leib, who now referred to himself as Mark Gurari, followed in his brother's footsteps and enrolled at the University of Berlin. He was a student there from 1931-33. (11)

Although the Rebbe and his brother had similar facial features, their appearances were quite different. As the Rebbe's nephew describes:

The Rebbe and his brother were two opposites in appearance. While the Rebbe walked around Berlin in a beret and a well-tailored suit, his brother wore a pair of slacks with his shirt out. While my uncle's hair was short, Leibel's was long and wild. However, it was clear that they really cared for each other.

Besides hiring a taxi and going out together with my aunt [the Rebbetzin] on Monday nights, the Rebbe and his brother would also play around like brothers. I remember that both of them were physically very strong and would challenge each other by locking their arms on one another's shoulders and wrestling with each other for long periods of time. After it had lasted for quite a while, my aunt would come and break it up. (12)

In 1933, when the Germans began to crack down on the Jews, the Rebbetzin risked her life for the Rebbe's brother. This will be discussed in detail in Volume III of this series.

Although the Rebbe and his brother were still close in Berlin, they realized that they had grown apart. Yisroel Aryeh Leib was no longer religious and began courting his future wife, Regina Milgram. Regina, the Rebbe's sister-in-law, who is still alive and lives in London, is vehemently anti-religious. In a phone conversation, she called Chasidim "religious fanatics". She is the only one who spells her name "Gurari" in the London phone book. As the book went to press, I learned of the passing of Regina. She was buried along side her husband in Israel.

Regina Milgram was born on September 29, 1910 in Lodz. At that time, Lodz was part of Russia. Later it became part of Poland. Her parents were Hirsch Meyer Milgram, a Jewish merchant, and Sarah Jaffe. Both her parents were killed in the Lodz Ghetto. In our phone conversation, the Rebbe's sister-in-law told me that her brother-in-law, the Rebbe, was the one who filed the information about her parents with Yad Vashem.

As a young girl, Regina attended

# Immigration and Nationality Department

Lower House 40 Wellesley Road  
Croydon CR9 3BY  
Telephone 0181-710  
(RTN 3422)



Your Reference

Our Reference 049571

Date 20 October 1995

Dear Sir

RE: MARK GURARI

Thank you for your letter 15 July 1995 and regret the delay in replying.

I have to say, at this date, many of the relevant Home Office records have been destroyed and as a result we are unable to provide all the information that you require.

Nevertheless, it can be stated that according to Home Office records Mark Mordechai Gurari was born on 23 May 1908 at Nivkholabz, Israel. He was a Russian emigre of Jewish origin. Although he was a mathematician by profession he worked as a librarian in Tel-Aviv and doing mathematical research in his free time.

He married Regina Milgram born 29 September 1910 at Lodz (then in Russia but later in Poland), on 15 August 1939 at Tel-Aviv, Palestine. Her parents were Hirsch Meyer Milgram, a merchant and Sarah Jaffe. They died in the Warsaw Ghetto during World War two.

She attended primary and secondary schools at Lodz from the age of seven until 14 and then moved with her parents to Danzig where she continued her education in a private school until she was 19 years old. She matriculated and then attended the Institute of Hygiene in Danzig for two years. At the age of 21 she went to Berlin where she was employed as a laboratory technician at the Hufeland Hospital. She returned to her home in Danzig in 1933 and shortly afterwards, during the same year, she emigrated to Palestine. There she worked for the first two years in a pharmacy in Tel-Aviv and in 1935 she became a laboratory technician with Dr. Walter KAHN of Tel-Aviv, in whose employ she remained for 15 years.

There was one child of the marriage, Dalia born 6 November 1944 in Fatah Tigus, Israel.

She attended the Menora Jewish Primary School, Finchley Road, NW3 from September 1950 until July 1951. From September 1951 until July 1952 she went to the Liverpool Hebrew School, Hope Street, Liverpool, and from September 1952 until July 1955 her schooling was continued at the Avidor Primary School, Lordship Park, N16. From September 1955 until July 1957 she attended the Avidor Secondary School, Lordship Park, N16 and in September 1957, after obtaining an L.C.C. Scholarship, she became a pupil at the Paddington and Maida Vale High School for Girls, Elgin Avenue, W9.

He arrived in the United Kingdom on 8 May 1950 to discuss mathematical papers with Professor Heilbron and Albrecht Frolich of the Department of Mathematics, Bristol University. Later, he became an external science

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student at the University of London in order to gain a British academic degree (B.Sc.), and in 1951, he obtained a grant from the University of Liverpool which enabled him to engage in research at the University's Department of Theoretical Physics.

On 3 August 1950, the applicant arrived in this country accompanied by her daughter Dalia, for the purpose of joining her husband.

He died on 6 May 1952 at Sefton Park, Liverpool.

After her husband died she started work as a secretary and teacher of religion at the Madox L'Inyonei Chinnuch, a Jewish educational establishment at 89 Cranwich Road, N16.

At the time of her husband's death, the applicant lived with her daughter in Liverpool, and followed no occupation. In August 1952 she arrived in London and until she was granted permission to take employment as a teacher of religion, she and her child lived modestly on a special grant extended to her by the University of Liverpool, after Mark Gurari's death.

In October 1952 she enrolled as a student of physiotherapy at the Field & Morris School for Physiotherapy, 3 Albany Terrace, NW1, the fees being met by the University grant which ceased on completion of the course. She qualified three years later and on 31 August 1956 she was registered with the Chartered Society of Physiotherapy.

From November 1956, Mrs Gurari was employed as a part-time physiotherapist at the London Jewish Hospital, Stepney Green, E1. At the same time she continues her work as a teacher of religion at the Madox L'Inyonei Chinnuch throughout her training.

The family lived at various addresses in the United Kingdom, these being:-

	From (Date)	To (Date)
Hotel, Adamson Road, London NW3	03.08.50	about 24.08.50
6 St George's Road, London NW11	24.08.50	08.08.51
Talbot Hotel, Southport	08.08.51	22.08.51
56A Crompton Road, Liverpool 8	22.08.51	27.08.52
89 Cranwich Road, London N16	27.08.52	24.10.52
26 Glaserton Road, London N16	24.10.52	22.11.57
39 Goldhurst Terrace, London NW6		22.11.57

Yours faithfully

*M. Harrison*

M. HARRISON

LIT 120242005

VII.8a-b Letter from England's Immigration and Nationality Department, addressed to the author, listing all the information found on file concerning the Rebbe's brother, Yisroel Aryeh Leib, and family.



primary and secondary schools in Lodz from the age of seven to the age of fourteen and then moved with her parents to Danzig, where she continued her education in a private school until she was 19 years old. She then attended the Institute of Hygiene in Danzig for two years. In 1931, she went to Berlin and worked as a laboratory technician at the Hufeland Hospital. This hospital was just a few blocks away from where the Rebbe and his brother lived. It was in Berlin that they met, and she stayed in Berlin until 1933. When the Nazi crackdown began, she returned to her parents' home in Danzig. Shortly afterwards, both Regina and the Rebbe's brother emigrated to the land of Israel.

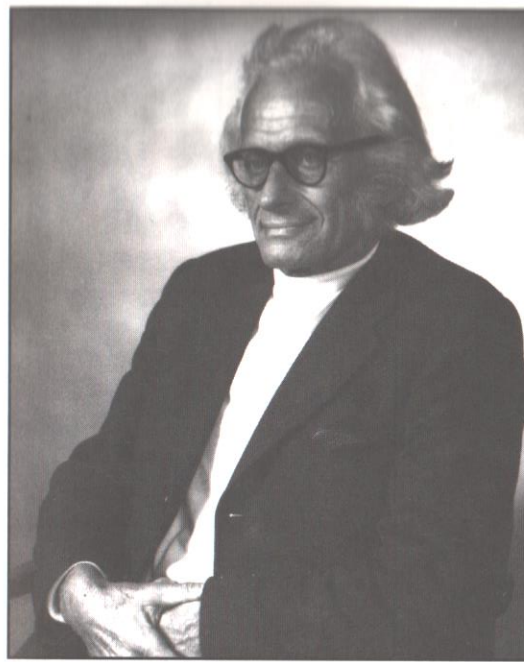
When she arrived in the Holy Land, Regina worked for two years in a pharmacy in Tel Aviv. In 1935, she became a laboratory technician with Dr. Walter Kahn of Tel Aviv and continued to work there for 15 years. The couple finally got married in Tel Aviv on August 15th, 1939 (Rosh Chodesh Elul 5699).

Like his brother, the Rebbe, Leibel never received a degree from the University of Berlin. After emigrating to Israel, Leibel worked at a local library in Tel Aviv. He then opened a clothing store, located on Nachlos Binyamin #3 in Tel Aviv.

The store was open on *Shabbos* as well. Various Chabad Chasidim who prayed at the Chabad Shul at Nachlas Binyamin #23 (known as "Chasidei Chabad Hamerkazi") tried to convince Leibel to close his store on *Shabbos*.<sup>(13)</sup> However, this was to no avail. Rabbi Binyamin Althaus related:

**My father [Reb Pinchas] repeatedly tried to influence him to return to Judaism. However, it was a lost cause. Leibel was not only irreligious, he was anti-religious. He would deliberately walk in the Tel Aviv bus station on *Shabbos* with a cigarette in his hand. I also remember that in 1948, my father had visited New York for the High Holidays and when he returned to Israel, he brought back with him letters from the Rebbe and his mother addressed to Leibel. The following evening, Leibel came over to our house to pick up the letters. Rabbi Nochum Goldshmid, one of Leibel's childhood friends, seemed to have the most influence on him. Reb Nochum did manage to get Leibel to come to some Chasidic Yud Tes Kislev gatherings. However, that was the extent of his involvement with Judaism.**

Rabbi Berl Chaskind, another famed Chabad Chasid, also tried repeatedly



VII.9 Dr. Herbert Frohlich, Leibel's professor at the University of Liverpool, published some of Leibel's manuscripts, after the Rebbe's brother's untimely death.

(Courtesy of The University of Liverpool Archives.)

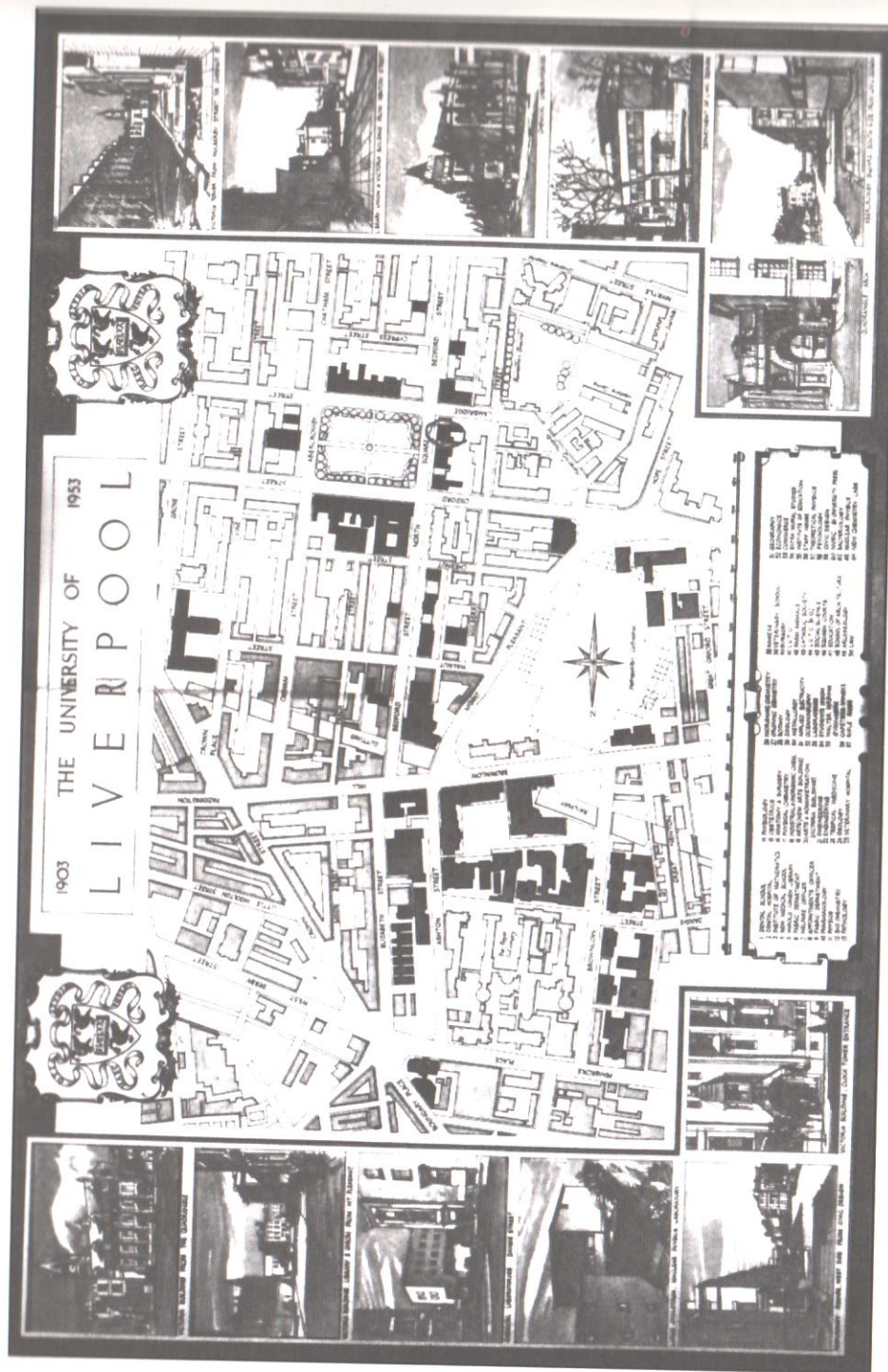
to influence him and bring him back to Judaism. However, these efforts were fruitless. In fact, many Chasidim related that "Leibel would deliberately walk in front of the Chabad synagogue, about the time that prayers were ending, with a cigar in his hand". Eventually, his store went bankrupt. Nachlot Binyamin Street in Tel Aviv still has one store owner who remembers Leibel well. The owner of Robinson Books, located at Nachlat Binyamin #31, relates: "I remember Gurari well. He had a major problem; he was very unorganized. His store was always a mess and every day he would open his store at a different time. I would tell him to clean

up the place. Then one day he just had to close. He couldn't pay the rent." He then began working in a bookstore. As Verdina Shlonsky related (see Volume I, Chapter VII), she would meet her cousin, Leibel, in the bookstore quite often.

However, Yisroel Aryeh Leib was not happy with himself. He did not feel accomplished. Leibel's dream was to finish his education. In his spare time, he would delve into mathematical problems. With the help of Zalman Shazar, he went to England to continue his studies. Leibel arrived in London on May 8, 1950. He traveled to Bristol University to discuss some of his independent research work in the field of physics with Professor Albrecht Frohlich and Professor Heilbron, both of the Department of Mathematics at Bristol University. With their help, Leibel became an external science student at the University of London. Based on his independent research work, he was awarded a B.Sc. in Special Mathematics in June of 1951.

Dr. Frohlich, who had helped the Rebbe's brother to be accepted at the University of London, helped him once again. His relative, Dr. Herbert Frohlich, held the Chair of Theoretical Physics at the University of





VII.10 A detailed map of the campus of the University of Liverpool. Circled on the map is the building where the Rebbe's brother conducted his research.

(Courtesy of The University of Liverpool Archives.)



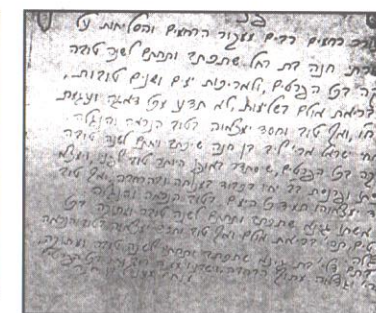
VII.10a. Title page of the Liverpool telephone book for 1952.

(Courtesy of The New York Public Library.)

34	Gunson J.	Allpore Eddisbury rd W Kirby Wirral HOYlake	758
	Gunson W. D.22 Valescourt rd, 12...	SToneycroft	6803
51	Gunstone E. Leonard,23 Wallace drive...	HUYton	3922
56	Gunstone Rev. W. R.258 Dentons Grn la.	ST.Helens	3606
95	Gunton & Gunton,Archts, Survys.		
13	48 Castle st, 2...	CENTral	7500
08	Guppy F. J.		
68	40 Tudor w La Robinson Wlwr.	BRomborough	1651
14	Gurari M.56a Crosshill rd	SEfton Park	811
61	Guratsky F. Drpry,26 Islington 3...	NORTH	2171
	Guratsky F. 47 Druids Cross gardens, 18...	GATesore	1762
	Gurney D. Genl Dir.		
57	86 Chataworth st, 7...	ROYal	3770
74	Gurney F.21 Dudlow drive, 18...	CHIdwall	4589
96	Gurney Graham O.37 Kingsmead drive...	MUNta X	1986
53	Gurney G. W.5 Priory clo Bebington.	BRomborough	1287
47	Gurney H. C.94 Fern hill	WAllelaw	3164

VII.10b Telephone number and address for the Rebbe's brother, Aryeh Leib, listed in the Liverpool phone book, as Mark Gurari.

(Courtesy of The New York Public Library.)



VII.11 Handwritten note by the Rebbe requesting that his father-in-law pray on behalf of his mother, brother Leibel, and his family.



# WESTERN UNION

CLASS OF SERVICE  
This is a full-rate Telegram or Cablegram unless otherwise indicated by a special symbol at the beginning of the address.

SYMBOLS  
M. - Message  
C. - Cable  
R. - Radiogram  
T. - Telegram  
S. - Special  
N. - Night  
D. - Day  
E. - Evening  
M. - Morning

The time shown in the date line on telegrams and ray letters is STANDARD TIME at point of origin. Time of receipt is STANDARD TIME at point of destination.

WA183 INTL=N TELAVIV VIA MACKAY 11 1 1420 6:49 JUN 46 PM 1 47

LC SCHERSON=

346 NEWYORKAVE BROOKLYNNY=

GOOD YONTOW LEJE GINA DALIAH= GURARI=

YONTOW LEJE GINA DALIAH GURARI=

VII.12 Western Union telegram, cabled by Leibel and family to the Rebbe, wishing him a happy holiday.

approved. Besides working on his dissertation, Leibel also worked in the Theoretical Physics math lab to help struggling physics students. This allowed him to earn some money while working on his Ph.D.

The Rebbe's brother lived in close proximity to the Liverpool campus. The Liverpool phone book for 1952 lists him as living at 56A Croxteth Road, Liverpool 8 in Sefton Park. The Immigration Department records also list this location as his address.

Yisroel Aryeh Leib had been struggling for years with financial woes. The Rebbe hoped that his brother might finally have some peace and a successful career by receiving a Ph.D. In a handwritten note which the Rebbe had written to his father-in-law several years earlier, he says:

I want to awaken mercy from the source of mercy and forgiveness on behalf of my mother, Chana, daughter of Rachel, that she be inscribed for a good and sweet year in all her endeavors. May she have a long, healthy and happy life. She should not have any hardships or worries. She should only know happiness. My brother, Yisroel Aryeh Leib, son of Chana, should be written and signed for a good and sweet year. He should organize himself in the best circumstance for him. He should be able to make a good living peacefully. Only goodness, kindness should meet him in all of his days. Good which is visibly good. His wife Gina should be written and signed for a good and sweet year in all ways. Only goodness and kindness should meet her. Good which is visibly good. Their daughter, Dalia daughter of Gina, should be written and signed for a good and sweet year. Her parents should raise her in a comfortable environment. May they have much happiness from her in all ways.

Liverpool. With his help, Leibel filed an application with the Faculty of Science at Liverpool to write a Ph.D. thesis in Theoretical Physics. The subject of his dissertation was *Theory of Electrons in Solids*. The Faculty of Science minutes for October 8, 1951 show that the dissertation was

## Menachem Mendel Son of Chana

The Rebbe's brother, who had a hard life, did not live to complete his Ph.D. He died on May 8, 1952 in Sefton Park, Liverpool. Dr. Herbert Frohlich, who helped the Rebbe's brother so much since he had arrived in England, gathered together some of Leibel's notes and published them in *Philosophical Magazine*, in March 1953.

### XXXVI. Self Energy of Slow Electrons in Polar Materials\*

By M. GURARI†

Department of Theoretical Physics, University of Liverpool‡

[Received November 4, 1952]

#### SUMMARY

A new variational method is developed to treat the properties of slow electrons in ionic crystals, and similar problems. It is shown that the true energy of the ground state is always lower than the energy obtained from second order perturbation theory, however strong the interaction. The corresponding wave functions differ, however, from those of perturbation theory unless the interaction is sufficiently weak. For NaCl the energy of the ground state is found lower than by any previous method and hence closer to the true energy. The effective mass is of the order of twice the electronic mass; no trapping takes place, therefore.

#### §1. INTRODUCTION AND DISCUSSION

It is well known that slow electrons in strictly periodic crystal lattices behave in many respects like free electrons. A slow electron, however, polarizes an ionic lattice so that the field in which the electron moves is no longer periodic. Fröhlich, Pelzer and Zienau (1950, quoted as I) have pointed out that this energy corresponds to the self energy of the electron in a field theory if the polarization of the crystal is considered as a field. They found that although the energy of the ground state is depressed by this interaction, the electron together with the polarization attached to it can still move nearly freely through the lattice. This result differs from an earlier suggestion by Landau (1933) who neglected the dynamic properties of the lattice. He thus treated the electron as moving in a static field due to the polarization produced by the electron. This would lead to the trapping of an electron near a given point in space. Although such a trapped electron could still move through the lattice, its effective mass might be very large, in contrast to the result of I.

The calculations in I hold only for relatively weak interaction. The purpose of the present paper is to develop a new variational method which applies also to stronger interaction. The result shows that for a very general type of interaction the energy of the ground state is the same as found from second order perturbation theory. Since a variational method has been used now, however, it follows that this energy is always

\* Based on E. R. A. Report L/T 284.

† Mark Gurari died on May 8, 1952. The present paper was prepared from notes left by him—H. Fröhlich.

‡ Communicated by Professor H. Fröhlich.

VII.13 a-c A scientific paper of Leibel's research, published by his Professor Herbert Frohlich in *Philosophical Magazine*, March, 1953.



higher than the true energy, however strong the interaction. The wave functions used in the variational method tend towards those of perturbation theory only in the case of weak interaction. They may differ from them very considerably for strong interaction.

In the case of ionic crystals assumed to have a single vibrational frequency  $\omega/2\pi$  for long longitudinal waves, a static dielectric constant  $\epsilon$  and an optical refractive index  $\epsilon_0$ , the energy  $E(0)$  of the ground state is then (cf. 2.29) found to be  $-W$  where (cf. I, 1.5)

$$W = \frac{1}{2} \left( \frac{1}{\epsilon_\infty} - \frac{1}{\epsilon} \right) e^2 u. \quad (1.1)$$

Here  $u$  is an inverse length satisfying

$$\hbar\omega = \hbar^2 u^2 / 2m. \quad (1.2)$$

It should be noted (cf. I, 4.1) that  $\omega$  is connected with the frequency  $\omega_0/2\pi$  of residual waves by

$$\omega = \omega_0 (\epsilon/\epsilon_\infty)^{1/2}. \quad (1.3)$$

It will also be shown below that the ratio of effective mass  $m^*$  to the electron mass is†

$$\frac{m^*}{m} = 1 + \frac{W}{\hbar\omega}. \quad (1.4)$$

In the case of NaCl (for numerical values of parameters cf. I) (1.1) leads to  $-W = -0.17$  ev. This value is lower than both Lenz and Seitz's (1948) value of  $-0.13$  ev obtained by Landau's method, and Pekar's (1949) value of  $-0.10$  ev (obtained with an approximation which is good for large  $W/\hbar\omega$ ) and it thus represents a better approximation. Since  $\hbar\omega \approx 0.03$  ev it follows from (1.4) that the effective mass is only about twice the electronic mass. It is thus confirmed that as was suggested in I no trapping takes place.

## §2. DERIVATION OF THE RESULTS

Consider the Hamiltonian used in I, eqn. (2.6),

$$H = H_{\text{osc}} + H_{\text{int}} + p_{\text{op}}^2 / 2m \quad (2.1)$$

where  $p_{\text{op}}$  is the momentum operator of the electron,

$$H_{\text{osc}} = \sum H_w \quad (2.2)$$

refers to the oscillators representing the lattice vibrations and  $H_{\text{int}}$  to their interaction with the electron. The lattice vibrations can be expressed in terms of plane waves with wave number  $w$  and  $H_{\text{int}}$  refers to a single one of them. Clearly if  $|K\rangle$  is the electronic wave function,

$$\frac{p_{\text{op}}^2}{2m} |K\rangle = \frac{\hbar^2 K^2}{2m} |K\rangle \quad (2.3)$$

† From a preprint received recently I found that James, David and David Pines have independently derived the same results. They have not yet published details. — H. Fröhlich.

## Slow Electrons in Polar Materials

where  $\hbar K$  is the electronic momentum. Also  $H_w |n_w\rangle$  is an oscillator wave function

$$H_w |n_w\rangle = \delta_{n_w} n_w \hbar\omega |n_w\rangle \quad (2.4)$$

where the quantum number  $n_w$  is a positive integer or zero. Here we have omitted the zero point energy of the oscillator which can be done by an appropriate choice of the zero of energy. Clearly

$$(H - H_{\text{int}}) |K\rangle \Pi |n_w\rangle = \left( \frac{\hbar^2 K^2}{2m} + \sum n_w \hbar\omega \right) |K\rangle \Pi |n_w\rangle \quad (2.5)$$

which means that the product of the electronic and all oscillator wave functions are eigenfunctions of the operator  $H - H_{\text{int}}$ . They form a complete set, obtained by using all combinations of all possible values for the quantum numbers  $n_w$  and for  $K$ .

It has been shown in I that the interaction term  $H_{\text{int}}$  leads to transitions between these eigenfunctions provided the total wave number

$$k = K + \sum n_w w \quad (2.6)$$

is not altered. It is useful, therefore, to denote these eigenfunctions by  $|k; \dots n_w \dots\rangle$ . Clearly in ordinary space ( $r$ ) representation the normalized electronic wave function is

$$|K\rangle = V^{-1/2} \exp(-iK \cdot r) \quad (2.7)$$

where  $V$  is the volume. Thus using (2.6),

$$|k; \dots n_w \dots\rangle = |K\rangle \Pi |n_w\rangle = V^{-1/2} \exp(ik \cdot r) \Pi \exp(-in_w w \cdot r) |n_w\rangle \quad (2.8)$$

are the eigenfunctions of  $H - H_{\text{int}}$ . Hence with (2.5),

$$\langle \dots n_w \dots; k | (H - H_{\text{int}}) | k; \dots n_w \dots \rangle = \delta_{k,k} \dots \delta_{n_w, n_w} \left( \frac{\hbar^2 k^2}{2m} + \sum n_w \hbar\omega \right) \quad (2.9)$$

where use has been made of eqn. (1.2). Thus in the matrix representation based on the eigenfunctions (2.8) the operator  $H - H_{\text{int}}$  has diagonal elements only. For the interaction operator  $H_{\text{int}}$  on the other hand all diagonal elements vanish. The non-diagonal elements are different from zero only for transitions which leave  $k$  as well as all  $n_w$  unchanged, the exception one differing by unity. Thus from I, eqns. (2.15) and (2.16)

$$\langle \dots, n_w, \dots, n_w, \dots, n_w, \dots; k | H_{\text{int}} | k; \dots, n_w, \dots, n_w, \dots, n_w, \dots \rangle = \langle n_w | H_{\text{int}} | n_w + 1 \rangle = \frac{C}{w} \left( \frac{\hbar^2 w^2}{2m} - \hbar\omega \right) \quad (2.10)$$

where using (1.2)

$$C = (4\pi W \hbar^2 u / 2m)^{1/2} \quad (2.11)$$

To find an approximate solution of our problem with the help of the variational method it is required that

$$\delta \langle \psi(k) | H | \psi(k) \rangle = 0 \quad (2.12)$$



# Chapter VIII

## The Philosophy Professors at the University of Berlin

Berlin in the 1920s was the place to be for young Orthodox Jews looking to expand their horizons in areas other than Torah scholarship. It was their point of encounter with western philosophy, literature, and critical historical inquiry. Abraham Joshua Heschel described going to Berlin in the following manner:

I came with great hunger to the University of Berlin to study philosophy. I looked for a system of thought, for the depth of the spirit, for the meaning of existence. Erudite and profound scholars gave courses in logic, epistemology, esthetics, ethics and metaphysics. Yet in spite of the intellectual power and honesty which I was privileged to witness, I became increasingly aware of the gulf that separated my views from those held at the university. To them, religion was a feeling. G-d was an idea, a postulate reason. They granted Him the status of being a logical possibility. But to assume that He had existence would have been a crime against epistemology. <sup>(1)</sup>

Just as Heschel became disillusioned by the college atmosphere and its challenges to commonly-held Jewish beliefs, the Rebbe too expressed his opinion in the following manner:

Some people ask, is there really such a conflict between attending college and remaining an observant Jew? I can speak from experience and personal knowledge, having attended various colleges and having seen the upheavals of Jewish students, and having for many years been the confidant of Jewish students who are otherwise reluctant or ashamed to open their hearts. I can, therefore, state with the fullest measure of conviction and responsibility that he who sends his child to college during his formative years, subjects him to shock and profound conflicts and invites quite unforeseen consequences. (See Exhibit VIII.3a-b)

The Rebbe also wrote in the same letter:

... the student cannot help being impressed, on a conscious and subconscious level, by the views, outlooks and way of life of his professors.

Describing the difficulty of the conflict between college and Judaism for an Orthodox student, the Rebbe wrote:



VIII.1 Inside the gates view, on the first day of the Spring Term at the University of Berlin.  
(From Man With Camera: Photographs From Seven Decades.)



VIII.2 The University of Berlin.



# A College Education For A Yeshiva Boy?

BY THE LUBAVITCHER REBBY  
RABBI MENACHEM M. SCHNERSON SHLITA

I am in receipt of your letter in which you ask my opinion about the advisability for graduates of a Yeshiva to continue their sacred studies in conjunction with college attendance.

By way of preface, let me state at once that my views on the subject under question apply not only to students of Yeshivoh, but to all Jewish youth, since all are children of Abraham, Isaac and Jacob, and the souls of all were present at Sinai and received the Torah and Mitzvoh. This is, indeed, the basis of my view which will be outlined below, after some introductory observations.

Jews have always been "a minority among the nations", even in the best of times. At the same time "their laws differ from those of any other people", and they differ not only in regard to special occasions, or special aspects of life, such as on Shabbos, or Rosh Hashana and Yom Kippur, but they differ in the way of life, and in every aspect of the daily life. For the Jew the Torah and Mitzvoh are the guide of daily life and the source of life and true happiness, and this is the simple meaning of "Torah Chayyim"—Law of Life, and the definition of the Mitzvoh as the essence of Jewish life, "whereby Jews live".

It is clear that being in the minority, Jews must have special reinforcements from childhood on, in order to be able to hold on their own in the face of overwhelming odds.

If it was difficult enough to live as a Jew in countries where Jews were persecuted, confined to ghettos, etc., there was one redeeming factor at least, namely that under those circumstances Jewish adherence and loyalty to the Torah and Mitzvoh was not put to the test. An individual Jew could sever his ties with his people, but that involved a sudden and complete break; it was therefore rare and extreme. But in the free countries, and under the present economic and social conditions, there are no outside barriers separating Jew from gentile; the road to assimilation is wide open, and the danger is all the greater since the process is a gradual one. No sudden break with tradition is entailed, but a gradual deviation, step after small step, leads in that direction. There is a well-known parable for this, about the boy who strayed from the road and later found himself in the midst of the woods. He got there by making a small false step off the road, which led to another, and yet another.

The conditions and environment in a country such as this call, therefore, for an even greater spiritual reinforcement of the Jewish boy and girl than

ever before and elsewhere. This reinforcement must be of such strength and duration that the Jewish child will always be conscious of the fact that no matter what the environment is, he is the bearer of the sacred tradition of the Divine Torah and Mitzvoh and belongs to a people that is holy and different. For this, it is essential that right from the earliest childhood to adolescence the Jewish child should receive the fullest possible Jewish education, throughout his formative years.

Hence, when a Jewish boy completes his compulsory education, it is an absolute must that for a couple of years, at least, he should dedicate himself to the exclusive study of the Torah and sacred subjects, in a most conducive atmosphere of a Yeshivah, without distraction of secular studies, all the more so as the teenage are crucial and formative and of lasting effect, in the crystallization of the character.

Too much has been my opinion, even if college entailed no more than the distraction of secular studies. Actually there is much more involved. Theoretically a college and its faculty should not try to impose any particular views, much less a way of life, on the students. Actually, however, the student cannot help being impressed, on the conscious and subconscious level, by the views, outlook and way of life of his professors. These, as well as the whole atmosphere of a college, are unfortunately, not compatible with the Jewish way of life, and frequently if not always quite contradictory to it. This is so even in colleges which are theological, or having so-called religious studies. Needless to say, the whole atmosphere of college is in violent conflict with the Shulchan Aruch way of life, whereby the Jew is totally committed—in every detail and aspect of his personal daily life—to the Torah and Mitzvoh and the service of G-d, as is written "You shall know Him in all your ways," to which a whole chapter in Shulchan Aruch, Orach Chaim (Ch. 231) is devoted: note there.

In other words, the Jewish boy (or girl) entering college, yet desiring to retain the Jewish way of life in accordance with the Torah, finds himself tossed about in the raging waves of conflict between two contradictory worlds. He is at a further disadvantage in finding himself in the minority camp, since those sharing his views and convictions are few on the college campus, while the forces pulling in the opposite direction are overwhelming; forces he must confront at every turn—among the student body, faculty members, textbooks, newspapers and periodicals. It is very doubtful whether, even an adult and mature person

who is subjected to such "shock treatment" day after day, would not be shaken; how much more so a teenager.

Needless to say, I am aware of the argument that many Yeshivah boys attending college, or even college graduates, remain loyal to the Torah and Mitzvoh. The answer is simple. The number of such students and graduates who have not been seriously affected is relatively very small indeed, much smaller than imagined. They are so exceptional that the wonder of it attracts attention, since those who go astray under college influence are taken for granted, while the one that still puts on Tefillin calls forth amazement. One may use the analogy of the shoe-shine boy who became a millionaire, and everyone talks about him. It is not because he was a shoe-shine boy that he attained success, and no one will suggest that in order to become a millionaire one should start in the shoe-shine business. The greater the exception and sensation, the greater is the proof of the rule.

Some people ask, is there really such a conflict between attending college and remaining an observant Jew. I can speak from experience and personal knowledge, having attended various colleges and seen the painful inner upheavals of Jewish students, and having for many years been the confidant of Jewish students who are otherwise reluctant or ashamed to open their hearts. I can therefore state with the fullest measure of conviction and responsibility that he who sends his child to college during the formative years subjects him to shock and profound conflicts and trials and invites quite unforeseen consequences.

In view of all the above, it is my definite and considered opinion that all Jewish children, upon completing their compulsory secular education, should devote at least several years to the exclusive study of the Torah, without the interference of other studies, not even training for a trade, in order to obtain the maximum insurance against all risks and dangers that their future life may hold, when they attain adulthood and settle down to a family life.

To put the matter in bolder relief, by way of illustration. Take the general attitude to polio, G-d forbid, and the precaution taken against it. Fortunately, the incidence of polio is not widespread, and where it strikes, it cripples only a part of the physical body; yet though the odds are far-fetched, it would be reckless not to take the necessary precaution. Unfortunately, the victims of college education are numerous indeed and most widespread.

(Continued on Page 23)

## A COLLEGE EDUCATION

(Continued from Page 22)

by far in the majority, and the harm is even more far-reaching.

Another point which is often the subject of misconception—the importance attached to a college degree from the economic point of view. Statistics show that the majority of college graduates eventually establish themselves in occupations and business not directly connected with their courses of study in college. The moral is obvious.

VIII.3a-b Letter of the Rebbe published in *The Jewish Press*, February 9, 1962.

In other words, the Jewish boy (or girl) entering college, yet desiring to retain the Jewish way of life in accordance with the Torah, finds himself tossed about in the raging waves of conflict between two contradictory worlds. He is at a further disadvantage in finding himself in a minority camp, since those sharing his views and convictions are few on the college campus, while the forces pulling in the opposite direction are overwhelming; forces he must confront at every turn - among the student body, faculty members, textbooks, newspapers and periodicals. It is very doubtful whether even an adult and mature person who is subjected to such 'shock treatment' day after day, would not be shaken; how much more so a teenager.

The difficult and confusing "shock treatment" of college life in Berlin is clearly described by Abraham J. Heschel in his book *Man's Quest For G-d* (2), one of his post-war philosophical works. He suggests that the cosmopolitan life which he encountered at first in Berlin proved to be overwhelming and ultimately unsatisfying. Heschel recounts his sense of frustration as he walked through the streets at twilight, wondering if he should go to the new Max Reinhardt play or to a lecture about the theory of relativity. As he is walking, he notices that the sun has already set and he begins to recite *Maariv* (the evening prayer). As he prays, a line from a poem by Goethe rings in his ears, *Ueber Allen Gipfeln Ist Ruh' / O'Er, All the hilltops are quiet now*. Judging the sentiment to be "pagan thinking" he Judaizes the line *Ueber Allen Gipfeln* as G-d's love for man - before returning to his prayers.<sup>(3)</sup>

This incident clearly describes "the shock" and "profound conflicts" that college students in Berlin faced. Heschel's interest in modern secular poetries as well as issues of spirituality seemed to be part of the "shock" he was experiencing.

The words of the Rebbe and Heschel demonstrate that they became disillusioned by the atmosphere of college and realized that the university was a serious threat to religion.

Heschel wrote in one of his first works after World War II, *Mizrach Europeyisher Yid*:

In the world chaos of the last hundred years, many of us overlooked the beauty of our old poor Jewish homes. We compared our fathers and grandfathers, teachers and rabbis, to Russian and Germans intellectuals. We compared Berditchev to Paris and Ger to Heidelberg. We were blinded by the big city lights, and in the process we lost our internal vision. To many of us, the Jewish light that shines within us became extinguished. We believed that Vilna and Volozhin needed to become secondary to Berlin and Paris. We abandoned the well-springs of our additional soul. We exchanged *Sholosh Seudos* (the third meal eaten on



the Sabbath) for banquets. We traded soul searching for humor and faith for comedy! Oh! for the sin which we have committed before you! For our disrespect for our parents and teachers. (3A)

In order to understand the environment of Berlin at the time, and the intellectuals to whom these young Jewish students looked to for guidance, it is important to examine the professors of philosophy at the University of Berlin.

Dr. David Baumgardt (his relationship with the Rebbe has already been discussed) taught two courses each semester during the years 1928-32, as indicated in the course guide for the University of Berlin, *Vorlesungsverzeichnis*. One course was "Philosophie der Griechen" — an introduction to Greek philosophy, and the other was "Übungen über Hegels Ästhetik" (The Practical Method of Hegel's Esthetics). He was the only professor who taught Greek philosophy during the Rebbe's years at the University of Berlin, according to the course guides for the university.

The philosophy textbooks used at the university from 1927 to the rise of Hitler in 1933 were called *Lehrbuch Der Philosophie*. (A copy of this series of books is available at both the Humbolt University Library in Berlin and The New York Public Library.) These textbooks shed light on what exactly the Rebbe studied in Berlin. The textbook devoted to Greek philosophy begins with *Die Philosophie Der Griechen Von Den Anfängen Bis Platon* (The Philosophy of the Greeks from the Beginning Until Plato). This section discusses the philosophy of Thales Anaximander, Anaximenes and other early Greek philosophers in detail. The second part of the course was devoted to the study of the philosophy of Socrates and Plato.

Later on, the Rebbe used his knowledge of Greek philosophy to introduce various new concepts in analyzing Plato's philosophy. Although publicly the Rebbe rarely spoke in depth about Greek philosophy, he did so in *Yechidus* (private audiences) with a young Jewish philosopher. The Rebbe demonstrated his deep understanding of Plato to Dr. Yitzchak Bloch of the



VIII.4 Dr. David Baumgardt.  
(Courtesy of The Leo Baeck Institute- Dr. Baumgardt papers.)

University of London, Ontario in Canada. In an interview with *Kfar Chabad* magazine, Dr. Bloch describes his discussion of philosophy with the Rebbe. He recounts his first audience with the Rebbe when the Rebbe stressed that Plato's social philosophy was very similar to the philosophy of Nazism. Dr. Bloch describes:

I had never heard such sharp expressions regarding the social philosophy of Plato. The Rebbe stressed that although Plato himself was well meaning, his philosophy was cruel. As an example of the cruelty of Plato's social philosophy, the Rebbe mentioned that children were required to grow up in separate camps, away from their families, so that they would not know who their parents were. This was in order that they would not develop emotional attachments to any specific person. The children's whole lives were to be dedicated only to serving the state and country. (3B)

Kulturprobleme der Gegenwart, Prof. Vierkandt, Mi 16-18, p.	[750]
Allgemeine Geschichte der Philosophie, Prof. Dessoir, Di Fr 18-20, p.	[751]
Philosophie der Griechen, Dr. Baumgardt, Mi 18-20, p.	[752]
Die Philosophie des Mittelalters, Prof. Hochstetter, Di Fr 11-12, p.	[753]
Geschichte der neueren Philosophie, Prof. Ferdinand Jakob Schmidt, Mo Di Do 9-10, p.	[754]
Kant und die Philosophie von Kant bis zur Gegenwart, Prof. Heinrich Meier, Di Fr 16-18, p.	[755]
Einführung in die kritische Philosophie Kants, Prof. Paul Hofmann, Mi 9-11, p.	[756]
Die Geistesphilosophie Hegels, Prof. Ferdinand Jakob Schmidt, Do 18-20, p.	[757]
Nietzsches Leben und Werk, Dr. Kurt Hildebrandt, Do 18-19½, p.	[758]
Einführung in die Philosophie der Gegenwart, Dr. Kuhn, Mo Do 12-13, p.	[759]
Philosophisches Seminar, Dorotheenstr. 10:	
1. Proseminar: Übungen über charakterologische Grundbegriffe, Prof. Rieffert, Fr 18-20, pss.	[760]
2. Proseminar: Zur Einführung in die Philosophie Kants, Prof. Paul Hofmann, Do 9-11, pg.	[761]
3. Übungen über „Sein, Notwendigkeit und Tatsächlichkeit“, Prof. Heinrich Meier, Mo 18-20, pg.	[762]
4. Übungen über das Wertproblem, Prof. Dessoir, Mi 16-18, pg.	[763]

VIII.6 Course guide listings for the Department of Philosophy.  
(Courtesy of The Leo Baeck Institute- Dr. Baumgardt papers.)

able that he saw a clear parallel between Plato's social philosophy and Nazism.

At one public gathering, the Rebbe told the famous story about Aristotle

## FRIEDRICH- WILHELMS- UNIVERSITÄT ZU BERLIN

### VORLESUNGSVERZEICHNIS WINTERSEMESTER



FR. RUSSISCHE DRUCKEREI- UND VERLAGS-GESELLSCHAFT, BERLIN

VIII.5 Title page of a course guide for the University of Berlin during the years the Rebbe studied there.

(Courtesy of The Leo Baeck Institute- Dr. Baumgardt papers.)

About two years after Dr. Bloch's first meeting with the Rebbe, a book on philosophy was published which demonstrated this exact point, that Plato was the greatest enemy of democracy.

Because the Rebbe witnessed the rise of Nazism and the methods which the Nazis used to brainwash children, it is understand-



# LEHRBUCH DER PHILOSOPHIE

Herausgegeben von  
MAX DESSOIR

Die  
Geschichte der Philosophie

herausg. von  
Ernst v. Aster / Ernst Cassirer  
Max Frischeisen-Köhler † / Josef  
Geyser / Ernst Hoffmann

Die Philosophie  
in ihren Einzelgebieten

herausg. von  
Erich Becker / Kurt Koffka  
Paul Menzer / J. Baptist Rieffert  
Moritz Schlick / Paul Tillich  
Emit Ueiza / Alfred Vierkandt



IM VERLAG ULLSTEIN / BERLIN

VIII.7 Textbook series used by the Department of Philosophy at the University of Berlin during late 1920s and early 1930s.  
(Courtesy of The New York Public Library.)

under the auspices of the German government in the concert hall founded by the grandson of Moses Mendelssohn, the composer Felix Mendelssohn-Bartholdy.... Leo Baeck delivered the principal lecture on Mendelssohn. Heinz Unger conducted Richard Strauss's "Tod und Verklärung" (Death And Transfiguration), and I spoke in the name of the international Kant Society on the complicated relations between the thought of Kant and his contemporary Mendelssohn. (4A) (A summary of the address was published in the Berliner Tageblatt - see Exhibit VIII.9 ).

Regarding Mendelssohn, the Rebbe once commented that Moses Mendelssohn was considered to have been a esteemed philosopher by even the most righteous Jews. The Rebbe told Rabbi Ariel Tzimmer:

**When I was in Berlin, I observed that the father of Haskalah, Mendelssohn, was considered honored and esteemed by the most righteous Jews. (5)**

Mendelssohn was held in a high esteem even by some of the first generation Chabad Chasidim. Rabbi Moshe Meislisch, a well-known Chasid of

in which he was seen doing something no one would expect Aristotle to do. To which Aristotle answered, "Now I am not Aristotle". The Rebbe went on to elaborate that although Aristotle established a philosophy, he did not always adhere to his own philosophy. (4)

Besides lecturing in Greek philosophy and Hegel's philosophy during the Rebbe's years in Berlin, Dr. Baumgardt also was continuously on the lecture circuit in Berlin for special events. For example, September, 1929 marked the 200th anniversary of the birth of Moses Mendelssohn and a special Mendelssohn festival was arranged by the German government. Dr. Baumgardt wrote in his memoirs:

The festival was arranged

Rabbi Schneur Zalman of Liadi, wrote a *haskamah* (letter of approval) to Mendelssohn's literary works.

However, the Rebbe wrote about Moses Mendelssohn:

**There is a famous question, since at times the yetzer horah (force of evil) clothes himself in nice clothing and tries to convince a person to do bad using good arguments. Sometimes these arguments at first glance seem to be valid. How then can one know if the idea is really good or really bad? One of the methods for judging is that when a person does a sin and looks back at his actions, he has a feeling of regret. The more time that passes the greater of feeling of regret. Whereas, when a person does a good deed, long afterwards he still has a feeling of satisfaction.**

In this light, we must examine what conduct sustained the Jewish people throughout our Jewish history, despite the fact that in every generation there are those who wish to annihilate us.

It is evident that all these groups that deviated and left the path followed by our forefathers for generations..... The students of Mendelssohn in Germany who followed the French Haskalah, the founders of Reform Judaism, a generation, two or three later, did not remain amongst our brethren. Some retracted from their new ideology, while others became assimilated among the gentiles. This assimilation did not even leave a trace of their past Jewish heritage. (6)

The Rebbe used the time-line of history to argue that although Moses Mendelssohn, an Orthodox Jew, was well-meaning, whose intentions were for the good of Judaism, the result of his actions showed that ultimately they were not for the good.

During the Rebbe's years in Berlin, Dr. Baumgardt was also one of the organizers of a special tribute to honor the three-hundredth anniversary

ERSTER TEIL

## DIE PHILOSOPHIE DER GRIECHEN VON DEN ANFANGEN BIS PLATON

VON  
ERNST CASSIRER

### EINLEITUNG

Die Geschichte der griechischen Philosophie  
als Geschichte des Sich-selbst-Findens des »Logos«

Der unvergängliche Wert und der unvergleichliche Reiz der griechischen Philosophie liegt nicht zum kleinsten Teile darin begründet, daß hier die Form des Denkens den Inhalt nicht als einen bloß äußeren ergreift, sondern daß sie ihn, indem sie ihn gestaltet, in dieser Gestaltung auch zuerst entdeckt. Die Bestimmtheit des Denkinhalts liegt hier nicht, als eine gegebene, der denkenden Betrachtung voraus, sondern sie wird erst kraft dieser Betrachtung gewonnen und sichergestellt. In den späteren Phasen der Geschichte der Philosophie kann dieses Verhältnis niemals in gleicher Weise wiederkehren. Denn wie sehr allen wahrhaft fruchtbaren Epochen der Philosophie das Bestreben innewohnt, sich von der bloßen Gegebenheit des Wissensstoffes zu befreien und den Weg des Denkens gleichsam von vorn zu beginnen, so sind doch der Durchführung dieses Strebens immer bestimmte Schranken gesetzt. Die Autonomie des Denkens mag noch so scharf und klar als Grundforderung der philosophischen Methode aufgestellt werden, das Denken sieht sich doch, je weiter es auf seinem Wege fortschreitet, mehr und mehr in Probleme verstrickt, die ihm von außen her zufallen. Es tritt in eine fertige geistige Wirklichkeit ein — in eine Welt, die es nicht in ihrem Grundbestand zu erschaffen, sondern die es nur nachbildend zu verstehen hat. So steht der Scholastik der Inhalt des religiösen „Glaubens“ als ein solches in sich selbst festgefügt und geschlossenes System gegenüber, so ist auch der Wahrheitsbegriff Descartes', wie die Verknüpfung beweist, die er im Aufbau seiner Metaphysik mit dem Gottesbegriff eingeht,

VIII.8 First page of the section of the textbook dealing with Greek philosophers.







## JUDISCHE RUNDschau

Erstausgabe jeden Dienstag um Freitag, Verlagspreis bei der Expedition monatlich 2,- Goldmark, vierteljährlich 5,75 Goldmark. Anzeigenpreise werden in der Rubrik des deutschen Lesers bekanntgegeben. Verantwortlich: Dr. David Baumgardt, Berlin 10, Postfach 10.100. Druck: J. J. Neumann, Berlin 10, Postfach 10.100.

Nummer 93 Berlin, 22. XI. 1932

Der Zionismus erstrebt für das jüdische Volk die Schaffung einer öffentlich-rechtlich gesicherten Heimstätte in Palästina. „Baseler Programm.“

## Zur Lage in Deutschland

## Spinozas jüdische Sendung

Von Prof. David Baumgardt

Anlässlich des 300. Geburtstages von Baruch Spinoza am 24. November 1664 ist die ganze Welt des Judentums durch große Juden, obwohl Spinoza der Weltpolitik des Judentums angehört, so hat er doch einen Platz in der Geschichte des Judentums. Es ist bekannt, daß er von den Antisemiten als Ketzer angesehen wurde, und daß er von den Juden als Ketzer angesehen wurde. Aber die Juden haben Spinoza nicht als Ketzer angesehen, sondern als einen der größten Denker der jüdischen Geschichte. Spinoza hat die jüdische Religion nicht als eine Religion angesehen, sondern als eine Philosophie. Er hat die jüdische Religion als eine Philosophie angesehen, die die jüdische Religion nicht als eine Religion, sondern als eine Philosophie. Er hat die jüdische Religion als eine Philosophie angesehen, die die jüdische Religion nicht als eine Religion, sondern als eine Philosophie.

„Wir haben niemals gewußt, daß etwa die barbarischen Grundzüge der Nationalitätstheorie in der jüdischen Religion ihren Ursprung finden. Die Nation von jüdischen Grundzügen, die die jüdische Religion nicht als eine Religion, sondern als eine Philosophie. Er hat die jüdische Religion als eine Philosophie angesehen, die die jüdische Religion nicht als eine Religion, sondern als eine Philosophie. Er hat die jüdische Religion als eine Philosophie angesehen, die die jüdische Religion nicht als eine Religion, sondern als eine Philosophie.“

„Bei der Kraft, mit der Spinoza bis heute mitten in der europäischen und besonders in der deutschen Kultur wirkt — wie ist es zu verstehen, daß das Judentum im ganzen doch so selten kühn gegen ihn blieb? Ein Antisemit, Ludwig Kohnen, der die jüdische Religion nicht als eine Religion, sondern als eine Philosophie. Er hat die jüdische Religion als eine Philosophie angesehen, die die jüdische Religion nicht als eine Religion, sondern als eine Philosophie.“

„Ja, soundsooft kann man sich in diesen Zusammenhängen dem Eindruck gewöhnen, daß es sich der jüdischen Philosophie, mit dem Hinweis auf die jüdische Spinoza-Verbreitung, die eigene Beziehung der großen alten Denker gestalte. Und man muß fast sagen: Das Judentum hat die jüdische Religion nicht als eine Religion, sondern als eine Philosophie. Er hat die jüdische Religion als eine Philosophie angesehen, die die jüdische Religion nicht als eine Religion, sondern als eine Philosophie.“

„Aber das ist die Antisemitische Dummheit, die die jüdische Religion nicht als eine Religion, sondern als eine Philosophie. Er hat die jüdische Religion als eine Philosophie angesehen, die die jüdische Religion nicht als eine Religion, sondern als eine Philosophie. Er hat die jüdische Religion als eine Philosophie angesehen, die die jüdische Religion nicht als eine Religion, sondern als eine Philosophie.“

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Wenn wir uns in der letzten Zeit der Kommerz zur aktuellen politischen Situation in Deutschland äußern können, so bedeutet dies keineswegs, daß wir die Ansicht haben, daß die jüdische Religion nicht als eine Religion, sondern als eine Philosophie. Er hat die jüdische Religion als eine Philosophie angesehen, die die jüdische Religion nicht als eine Religion, sondern als eine Philosophie. Er hat die jüdische Religion als eine Philosophie angesehen, die die jüdische Religion nicht als eine Religion, sondern als eine Philosophie.“

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As Dr. M. R. Lehmann wrote in his article "Profile of Great Men of Our Time":

At that time his famous essay *Ish Ha-Halacha* appeared in the journal *Talpiot*. I found it engrossing and recognized some of the thoughts I had heard from him in person. That fall, I showed the essay to a well-known *Rosh Yeshivah*. I knew the essay to be of epoch-making importance and wanted this particular *Rosh Yeshivah* to be aware of it.

He took a look at the text, but when he spotted the name Soren Kierkegaard in the footnotes, he abruptly pushed the journal back to me... It was typical of the attitude of many who did not fully understand the thoughts and nature of the Rav." (10)

The use of western philosophy in Rabbi Soloveitchik's Judaic writings was analyzed by Steven T. Katz in his book, *Jewish Philosophers*:

What makes Soloveitchik a modern Jewish thinker, rather than only a great traditional halachist is that he is sensitive to modern issues both religious and philosophical, and his outlook has been influenced not only by classical Jewish sources but also by the major figures in the western philosophical tradition from Plato to Kant and their more recent heirs, Kierkegaard and the contemporary existentialists. Soloveitchik's thought shows the deep imprint of both of the two most influential schools in modern continental thought, neo-Kantianism and Existentialism. (10A)

Katz, in his book, cites many examples of the Rav's explanations of the Torah and halacha that are rooted in the Kantian and the neo-Kantian Marburg school of Herman Cohen, and on whom Rabbi Soloveitchik wrote his dissertation.

While Rabbi Soloveitchik and Heschel continuously referred to secular philosophers in their work, the Rebbe almost never did. The Rebbe's use of philosophy was mostly in order to understand the writings of Maimonides, which made use of the philosophies of Aristotle and his contemporaries. (10B)

Another clear distinction between the Rebbe's attitude and those of Soloveitchik and Heschel was in their use of the German language after World War II. Heschel's books are filled with quotes in German. Rabbi Soloveitchik, too, loved the German language. As M. R. Lehmann describes:

The Rav loved the German language, which he learned in Berlin during his student years. As a result, he preferred to speak with me in German, my mother tongue besides Swedish. As with all languages he spoke, he





VIII.14 Dr. Wolfgang Kohler, one of the pioneers of Gestalt Psychology, taught at the Department of Philosophy of the University of Berlin.

was a master of German; he seemed to enjoy formulating beautiful terms and sentences. Some German terms remained permanently in his Yiddish and English vocabularies, such as *Nollens Wolens*, which he preferred to "Willy Nilly". (10C)

The Rebbe, on the other hand, never publicly spoke German after the Holocaust. However, in a situation where a person seeking his advice knew only German, the Rebbe wrote the following: "My secretaries do not write German, this is why your letter is being answered in Hebrew. However, you can continue to write to me in German since I can read German." (11)

The Rebbe and his father-in-law, Rabbi Yosef Yitzchak, did allow their writings to be translated into German even after the Holocaust. This is evident from a letter that the Rebbe wrote to Dr. Shlomo

Ehrman, who in the early 1940s translated some of Rabbi Yosef Yitzchak's writings into German. The Rebbe wrote:

"I see that at the end of your letter you mention that at the request of my father-in-law, you translated some of the "Talks and Tales." (11A) I would be interested to know if you still have a copy of your translation." (12) In another letter, the Rebbe encourages a writer, David Hilman, to publish his writings in French and German. (13) It is interesting to note that even the letters that the Rebbe wrote to his Professor from Germany, Dr. Baumgardt, were written in English rather than in German. (14)

Dr. Baumgardt's writings and his memoirs of his years as a professor of philosophy at the University of Berlin during the era in which the Rebbe was his student shed light on the conflict and culture shocks that Orthodox young men faced.

Who were some of the other professors who taught the Rebbe philosophy?

The college *Vorlesungsverzeichnis* (course guide) indicates that all philosophy students entering the university in the Natural Philosophy program must take the course *Einleitung In die Philosophie* (Introduction to Philosophy). According to the actual course guide of the university for 1928-29, this course was taught by Dr. Wolfgang Kohler and according to the textbook for this course, the student was introduced to the various branches of philosophy; the concepts of logic, epistemology, esthetics,

ethics and metaphysics. Unlike today, when various professors teach the same course to small classes of 30 or 40 students, at the University of Berlin large lecture halls were used. As Dr. Baumgardt describes in his memoirs: "My lectures were often attended by more than 400 students." Therefore, any student who entered the University of Berlin during 1928-29 to study philosophy had Dr. Wolfgang Kohler as a professor. (15)

Dr. Kohler was one of the founders of *Gestalt* psychology;<sup>(16)</sup> which is the concept that a phenomenon should be interpreted as an organized whole rather than as distinct parts. This was the origin of the term "the whole is greater than its parts." He was also part of the team that completed the classic study on the intelligence of chimpanzees and made important contributions to the psychology of hearing, memory and visual aid perception. Dr. Kohler's famous book *Gestalt Psychology* was published in 1929, while the Rebbe was a student at the University of Berlin. He emphasized that people do not perceive isolated points which together make up a mosaic, but, rather, they perceive "forms" and "organized wholes."

Although Dr. Kohler was primarily a psychologist, he was very interested in all areas of science and philosophy. He sought to find commonality amongst the various branches of study. For example, he tried to show that his Gestalt Philosophy could also be applied to physics. This was referred to as "Gestalt Physics".

Years later, after the Rebbe became the seventh Lubavitcher Rebbe, he would emphasize the importance of Gestalt psychology. In Volume IV of this series, the Rebbe's educational programs will be discussed in detail, including the Rebbe's incorporation of Gestalt psychology.

Dr. Kohler was not only a great psychologist and philosopher, he was also a great human being. When Hitler came to power and most of Germany was silent about defending the rights of Jews, Dr. Kohler was a definite exception. Dr. Baumgardt describes the situation in his memoirs:

In 1932, when the Nazi party had reached the peak of its electoral successes, the Jewish editor of the *Berliner Tageblatt* asked me to approach some older colleagues for contributions to his daily, at that time possibly the most influential newspaper in Germany. But even such philosophers as Nicolai Hartmann - who always assured me what a great thinker his former teacher Herman Cohen was - and the then still-liberal theologian, Eric Seeberg, declined. There was hardly any doubt that they did not want to expose themselves in the *Judenpresse* - a marked contrast to the courageous fighting spirit of another gentile colleague, the great psychologist Wolfgang Kohler. His strong and moving attack on the Nazis' attitude towards Jewry, published in 1933, is unfortunately little-known about outside Germany. (17)



Not only did Dr. Kohler attack the German attitude towards Jews in the German Jewish press, he also contributed an article in *The New York Times*, in which he wrote:

None of the Germans I have in mind denies the existence of the Jewish problem in Germany. Most of them believe that Germans are entitled to control the social composition of their country and to limit by wise regulation the participation of Jews - become too large in the conduct of the nation's essential activities. But they cannot approve of measures which indirectly injure Germany, which overnight ruined the innocence and which constitute a grave affront to eminent German Jews of lofty character.

Dr. Kohler's carefully worded protest was one of the only ones that were voiced from Nazi Germany in 1933. In 1935, he came to the United States and joined the faculty of Swarthmore College, and was also a professor at Princeton, and at Dartmouth in 1958. He died on June 11, 1967.

Another professor who would influence the generation of young Jewish scholars with his philosophical outlook was Max Dessoir. He was one of the pillars of the department of philosophy at the University of Berlin and became a full-professor at the University in 1920. He was the one who compiled and published the textbooks used by all philosophy students. During the years 1928-1930, Dessoir taught the courses: *Allgemeine Geschichte der Philosophie* (The General Issues of Philosophy) and a seminar *Übungen über das Wertproblem* (The Practical Methods of Assessing the Worth of Things). All Natural Philosophy students were required to take Dessoir's course on philosophy; however, his seminar was considered an elective credit. It seems probable that the Rebbe attended his philosophy

THE NEW YORK TIMES, A

**DR. KOHLER DIES; PSYCHOLOGIST, 80**

tal Concept Co-Founder  
Study of Chimpanzees

Special to The New York Times

HANOVER, N. H., June 11.—Dr. Wolfgang Köhler, a founder of gestalt psychology, died today at his home in Enfield. He was 80 years old.

Renowned as the chief exponent of gestalt psychology, Dr. Köhler had also completed the classic study of the intelligence of chimpanzees and made important contributions to the psychology of hearing, memory and visual perception.

He had recently returned from Sweden and Germany and was planning to resume his research. His position here was research professor of psychology at Dartmouth College.

**High Position in Science**

His work as a founder and exponent of gestalt psychology earned Wolfgang Köhler an exalted position in the science of this century.

Gestalt psychology formed the concept that phenomena should be interpreted as organized wholes rather than aggregates of distinct parts and that the whole is greater than the parts.

With Max Wertheimer and Kurt Koffka, Dr. Köhler was one of the prime movers of the German-born and American-nurtured school of gestalt psychology.

His 1929 book, "Gestalt Psychology," constituted the classic and comprehensive statement of the theory that took its name from the German word for form or object.

Dr. Köhler suggested that we do not perceive isolated points, which added together make a mosaic, but instead that we perceive "forms" or "organized

the Deutsche Allgemeine Zeitung, Dr. Köhler raised his voice to explain why certain Germans were "standing aloof" from the Nazi regime:

"Let there be no misunderstanding of these people: they are not mutineers. They like nothing better than order in the State, and if they would ask anything of the powerful men in today's government of Germany, it would be a slackening of the reins. They would have just severity—but applied alike to all Germans."

His article, which was printed in part in *The New York Times*, added:

"None of the Germans I have in mind denies the existence of a Jewish problem in Germany. Most of them believe that Germans are entitled to control the social composition of their country, and to limit, by wise regulation, the participation of the Jews—become too large—in the conduct of the nation's essential activities. But they cannot approve of measures which directly injure Germany, which

1932

**Dr. Wolfgang Köhler**



VIII.15 Dr. Wolfgang Kohler's obituary, published in *The New York Times*.

course and also used his textbook.

Dessoir was a neo-Kantian. Rabbi Joseph B. Soloveitchik, in his doctoral dissertation, wrote about Dr. Dessoir: "*Mein herzlicher Dank gilt auch Herrn Prof. M. Dessoir für alles, was ich bei ihm gelernt habe.*" (A hearty thank-you also goes to Professor M. Dessoir for everything which I have learned from him.)

Similar words of praise were written in honor of Dr. Dessoir by Abraham Joshua Heschel. In the introduction to his dissertation *Die Prophetie*, Heschel wrote: "*Es sei mir erlaubt, an dieser stelle meinen Lehrern, vor allem Herrn Prof. Dr. Max Dessoir für das ehrende Vertrauen und die wohlgesinnte Förderung zu danken, die mich ermutigen diese Arbeit zu vollenden.*" (On this occasion I would like to thank my teachers, above all Dr. Max Dessoir for the honor, trust, and support towards me and the encouragement to complete this work.)

An dieser Stelle fühle ich mich verpflichtet, Herrn Geheimrat Prof. Dr. Heinrich Maier meinen herzlichsten und innigsten Dank für alles, was ich bei ihm gelernt und mir zu eigen gemacht habe, auszusprechen. Auch diese Dissertation ist auf seine Anregung hin entstanden und genöß seine Teilnahme und Förderung. Mein herzlichster Dank gilt auch Herrn Prof. M. Dessoir für alles, was ich bei ihm gelernt habe.

VIII.17 Rabbi Soloveitchik thanking Max Dessoir for everything he learned from him, by the introduction to his dissertation.

forming a philosophical view or apprehension of the universe. Much of Dessoir's writing evolved around explaining the philosophical reasons why people resort to *Weltanschauungen*.

The Encyclopedia of Philosophy says about Dessoir: "Dessoir was also concerned to show how deep, pervasive human needs lead to intellectually less disciplined *Weltanschauungen*."

The following letter from the Rebbe was published in *The Jewish Press* in 1963:



VIII.16 Dr. Max Dessoir, one of the philosophy professors at the University of Berlin.

Dessoir left a marked impression on the Rebbe. He wrote much about the concept of *Weltanschauungen*. *Weltanschauungen* is a conception of the course of events in and of the purpose of the world as a whole,

forming a philosophical view or apprehension of the universe. Much of Dessoir's writing evolved around explaining the philosophical reasons why people resort to *Weltanschauungen*.

**DR. MAX DESOIR**

BERLIN, July 22 (AP)—Dispatches from Koenigstein in the American occupation zone today reported the death there of Dr. Max Dessoir, German philosopher and former professor at the University of Berlin until forced out by the Nazis. His age was 80.

VIII.17a Max Dessoir's obituary published in *The New York Times*.



POLSKA AKADEMJA UMIEJĘTNOŚCI

PRACE KOMISJI ORIENTALISTYCZNEJ NR 23  
MEMOIRES DE LA COMMISSION ORIENTALISTE N° 23

ABRAHAM HESCHEL

## DIE PROPHETIE

KRAKÓW

NAKLADEN POLSKIEJ AKADEMII UMIEJĘTNOŚCI  
IM VERLAG DER POLNISCHEN AKADEMIE DER WISSENSCHAFTEN  
IN DEUTSCHLAND ZU BEZIEHEN DURCH DEN ERICH REISS VERLAG,  
BERLIN W 15, KAISERALLEE 222

SKŁAD GŁÓWNY W KSIĘGARNIACH GEBETHNERA I WOLFFA  
WARSAWA-KRAKÓW-ŁÓDŹ-POZNĄŃ-WILNO-SAKOPANE

1936

stellung. Belegstellen aus anderen biblischen Büchern werden  
nur als Analogiebeispiele angeführt.

Die Arbeit war im Herbst 1932 abgeschlossen, nur einzelne  
Zusätze sind vor der Drucklegung erfolgt.

Es sei mir erlaubt, an dieser Stelle meinen Lehrern, vor  
allem Herrn Prof. Dr. Max Dessoir für das ehrende Vertrauen  
und die wohlgesinnte Förderung zu danken, die mich ermutigt  
haben, diese Arbeit zu vollenden; ebenso Herrn Geheimrat  
Prof. Dr. Alfred Bertholet, der sie einer eingehenden und an-  
regungsreichen Beurteilung gewürdigt hat. Herrn Prof. Dr.  
Julius Guttmann, dessen eindringliche und klärende Stellung-  
nahme meinen Untersuchungen ungemein zugute gekommen  
ist, stattete ich gleichfalls meinen Dank ab. Und zum Zeichen  
meines dankenden Gedenkens sei hier der Name meines ver-  
storbenen Lehrers, Prof. Dr. David Koigen genannt, dessen  
philosophische Unterweisung und Freundschaft mir außeror-  
dentlich wertvoll waren. — Herrn Prof. Dr. I. Elbogen und  
Herrn Prof. Dr. M. Schorr bin ich für das Interesse an die-  
ser Arbeit sehr verbunden.

Der Orientalischen Kommission der Polnischen Akademie  
der Wissenschaften (Polska Akademia Umiejętności) danke  
ich herzlich für die Aufnahme meiner Abhandlung in ihre  
Schriftenreihe, ihrem Vorsitzenden, Herrn Prof. Dr. Tadeusz Ko-  
walski für sein gütiges Verständnis und seine Zuverlässigkeit.

VIII.18 a-b Abraham J. Heschel's Die Prophetie. In the introduction, Heschel  
thanks Dr. Dessoir for all his help.

### I. Philosophische Wissenschaften

Einführung in die Philosophie, Prof. Wolfgang Köhler, Mo Do 18-18, p.	[743]
Logik, Prof. Nicolai Hartmann, Mo Do 11-13, p.	[744]
Erkenntnistheorie, Geschichte und System, Prof. Liebert, Fr 18-20, p.	[745]
Klinische Psychologie, mit Filmvorführungen, Prof. Lewis, Mo Do 18-20, p.	[746]
Psychologie, insbesondere Charakterologie der Jugend, mit Vorführungen, Prof. Biebert, Mo Do 18-20, p.	[747]
Moralwissenschaft (Typen der Sittlichkeit und ihre gesellschaftliche Bedingtheit), Prof. Biebert, Mo Do 18-20, p.	[748]

Mo 9-11, pg.	[761]
3. Übungen über „Sein, Notwendigkeit und Tatsächlichkeit“, Prof. Heinrich Maier, Mo 18-20, pg.	[762]
4. Übungen über das Wertproblem, Prof. Dessoir, Mi 16-18, pg.	[763]
5. Platons Ideenlehre (am griechischen Text der Dialoge), Prof. Nicolai Hartmann, Mi 18-20, pg.	[764]
6. Kants Kritik der reinen Vernunft (Lektüre, Referate und Diskussion), Prof. Nicolai Hartmann, Di 18-20, p.	[765]
Übungen über erkenntnistheoretische Fragen, Prof. Liebert, Mi 11-13, p.	[766]
Übungen zur Einführung in die Soziologie, Prof. Vierkandt, Fr 18-20, p.	[767]

VIII.18c-d Copy of the textbook series that the  
Department of Philosophy at the University of Berlin  
used in the late 1920s and early 1930s.

own favor and in his befuddled thinking will devise 'a personal phi-  
losophy', or even a 'Weltanschauung', to fit conduct, which will not only  
'justify' it, but even turn vice into virtue. (18)

This quote and explanation of the process that brings a person to 'devise  
a personal philosophy or even a *Weltanschauung*' is almost a direct quote  
from Max Dessoir's book *Geschicht Der Neueren Deutschen Psychologie*. The  
fact that the Rebbe used the term *Weltanschauung* in his letter is also very  
significant, since it was Dessoir who coined this phrase.

Dessoir's teaching career basically ended when the Nazis came to power.  
In 1933, when the National Socialist Party took control of the government,  
Dessoir encountered growing harassment and frustration until, finally,  
Propaganda Minister Goebbels barred him from all teaching, public  
speaking and publication.

By 1943, Berlin life had become so difficult that Dessoir and his wife left  
the city, settling with a friend at Bad Hauheim. Dessoir died on July 22,  
1947. His obituary in *The New York Times* reads: "Dispatches from  
Koenigstein in the American occupation zone today reported the death  
there of Dr. Max Dessoir, German philosopher and former Professor at the  
University of Berlin until forced out by the Nazis. His age was 80."

Another faculty member who seemed to have influenced some of the  
young Jewish scholars in Berlin in the late 20's and early 30's was Dr.  
Heinrich Maier. Dr. Maier became a professor of philosophy at the  
University of Berlin in 1922. It was Dr. Maier's wealth of knowledge and  
his ability to verbalize his thoughts with clarity that influenced and affect-  
ed these young Jewish scholars. (19) Rabbi Soloveitchik wrote in the intro-  
duction to his dissertation:

An dieser stelle fühle ich mich verpflichtet, Herrn Geheimrat Prof. Dr.  
Heinrich Maier meinen hertzlichen und innigsten dank für alles was ich





Autr. Hanna Kusch, Göttingen

Nicolai Hartmann

VIII.19 Dr. Nicolai Hartmann, one of the pillars of the Department of Philosophy.

Kant, it is understandable that Dr. Maier, who taught this subject at the University of Berlin, would be the person whom the Rav would credit with "opening my eyes". And since Dr. Maier taught this course until his death in 1933, it seems almost certain that the Rebbe, too, had Dr. Maier for this course.

Another pillar of the Department of Philosophy was Dr. Nicolai Hartmann. Dr. Hartmann was not only an accomplished philosopher in his own right, he was also the student of the great 19th-century philosopher, Herman Cohen. The students at the University were in awe of Dr. Hartmann. Dr. David Baumgardt, in his memoirs, mentions Hartmann as being a former student of Herman Cohen: "But even such liberal philosophers as Nicolai Hartmann - who always assured me what a great thinker his former teacher Herman Cohen was..."<sup>(20)</sup> Nicolai Hartmann taught one of the basic courses, which all philosophy students were required to take, Logic. Hartmann, although he was a liberal philosopher, was not a great defender of Jews. As Dr. Baumgardt describes in his memoirs: "When, before 1933, people spoke to the philosopher Nicolai Hartmann about the increasing danger of a Nazi rise to power, he would answer, I am told: 'One can not bother about everything.'"

This type of attitude by some professors left a very bitter taste in the mouths of the Jewish students. They sensed that although their professors

bei ihm gelernt und mir zu eigen gemacht habe, aufzusprechen Auch diese Dissertation ist auf seine anregung hin entstanden und genob seine teilnahme und forderung. (I feel obliged to take this opportunity to give Dr. Heinrich Maier my heart-filled and inner-most thanks for everything which I learned from him and for opening my eyes. Also the topic of this dissertation was suggested by him. I appreciate his support and interest.)

Dr. Maier taught one of the most fundamental courses in the philosophy department, *Kant und die philosophie von Kant bis zur gegenwart*. (Kant, the neo-Kantian philosophy and its opposition). He taught this course until the time of his death, in 1933. Since Rabbi Soloveitchik's dissertation was based on Herman Cohen's philosophy opposing the view of

THE NEW YORK TIMES, THURSDAY, FEBRUARY 13, 1947

**DR. KURT LEWIN, 57, M.I.T. PSYCHOLOGIST**

Director of Research Center for Group Dynamics at School Is Dead—Worked for OSS

Born in Mogilno, Germany, he received a Ph.D. at the University of Berlin in 1914. After serving for four years in the German Army during the first World War, he returned to the university as an instructor in philosophy. In 1926 he was made professor of philosophy and psychology, a post he held until he left Germany.

Dr. Lewin was appointed Visiting Professor of Psychology at Stanford University in 1933 and also acted as Professor of Psychology at Cornell until 1935 when he accepted the post of Professor of Child Psychology at the Child Welfare Research Station at the University of Iowa. He was also a visiting professor at Harvard, the University of California and at European universities.

During the recent war Dr. Lewin was with the Office of Strategic Services in Washington, where he carried out several secret research projects. He was counselor to the Division of Program Surveys of the Federal Department of Agriculture during 1942.

Associated with Jewish educational work throughout his life, he was interested in the Zionist cause and had visited Palestine several times. He was chief consultant to the Commission on Community Interpretation of the American Jewish Congress in New York. In 1944 he established the Research Center to conduct fundamental research in social psychology and train students in his methods.

He leaves a widow, Mrs. Gertrud Weiss Lewin; two sons, Rouven Fritz and Daniel Meier, and two daughters, Esther Agnes and Miriam Anna.

**ROBERT A. MACFARLAN**

Manager of du Pont Plant in Parlin, N. J., a Scout Leader

Born in Garden City, N. Y., Feb. 12, 1902—Robert A. Macfarlan of Washington Road, Parlin, N. J., manager of the Parlin plant of E. I. du Pont de Nemours & Co., Inc., died here today at Middlesex General Hospital after a long illness. Mr. Macfarlan was graduated

**JOHN B. DENNIS, 80, LONG A FINANCIER**

Ex-Partner in Blair & Co. Dies—Headed Securities Co. and Railway in the Carolinas

Special to The New York Times.

ASHEVILLE, N. C., Feb. 12.—John B. Dennis of New York and Oyster Bay, L. I., a financier, died at his residence here today of a heart attack. He would have been 81 years old on March 4. He leaves a widow who was Lola Anderson of Augusta, Ga., at their marriage in 1920, and a brother, Henry Ray Dennis of New York.

Mr. Dennis was president and chairman of the board of the Securities Company, 1 East Fifty-seventh Street, an investment company, and president and chairman of the board of the Carolina, Clinchfield & Ohio Railway, in whose building and development he played a leading part, having first begun the work during the twenty-five years that he was a partner in the banking firm of Blair & Co. until its dissolution in 1920.

Born in Garden City, N. Y., Mr. Dennis was a son of David Dennis, president of the Merchants National Bank of Garden City, and a descendant of an English settler, in 1668, of Ipswich, Mass. After three years at Cornell University he transferred to Columbia, where he received his A. B. in 1887. Three years later he joined Blair & Co.

One of Mr. Dennis' chief interests in the last twenty-five years was the city of Kingsport, Tenn., where he helped develop various industrial plants, notably the Kingsport Press, one of the largest bookmaking concerns in the United States of which he was board chairman.

Among the clubs to which Mr. Dennis belonged were the Metropolitan, Racquet and Tennis, Turf and Field, City Midway and Colonial of this city and the Piping

VIII.20 Dr. Kurt Lewin's obituary in The New York Times.

spent their lives contemplating the essence of man, when real danger threatened the Jews, almost none of them stood up against anti-Semitism. Some faculty members, such as Dr. Paul Hoffman, who taught a course on criticism of neo-Kantian philosophers, were Nazis sympathizers. As Dr. Baumgardt wrote in his memoirs: "In 1933, Paul Hoffman went so far as to say that since Hitler had become German Chancellor, it was our duty to support this legitimate German government."<sup>(21)</sup>

However, the most blatant anti-Semite on the faculty of the University of Berlin was the Romanist, Dr. Eduard Wechssler, who dedicated his new book published in 1933 to Hitler. As Dr. Baumgardt described in his memoirs: "...Romanist Eduard Wechssler of Berlin University dedicated a book of his to Hitler, and presented a copy of it to my wife and me with a cordial autograph."<sup>(22)</sup>

The years that the Rebbe was in Berlin brought out the best of people like Dr. Kohler, who stood up for the right of Jews, and the worst of people who actually aligned themselves with Hitler. A detailed book about the academics in Germany who aligned themselves with Hitler and Nazism was written by Max Weinreich called *Hitler's Professors*.<sup>(22A)</sup>

Some of the Rebbe's Jewish professors left Germany after Hitler came to power. For example, Dr. Kurt Lewin, who taught a course in child



psychology and lectured in Experimental Psychology (both courses a part of the curriculum of the philosophy program - see Exhibit VIII.18c-d ) left Germany in 1933 and became a professor at Stanford University.(See Exhibit VIII.15 for a copy of his obituary published in *The New York Times*).

These above-mentioned professors were the heart and soul of the philosophy department of the University of Berlin. These were the men who educated the Rebbe, Rabbi Soloveitchik and Abraham Heschel. Each of them took the knowledge that they gained from these professors and used it in their leadership when they came to America. Dr. M. R. Lehmann summed it up as follows:

**When I consider the biographies of the Lubavitcher Rebbe, [or] Rav Soloveitchik, I realize that their greatness was a result of a multitude of influences. No doubt the hallmark of a great Jewish thinker is the number of influences that helped mold his early education.<sup>(23)</sup>**



5. Das Gemeinschaftsleben der Schuljugend in einigen Hauptkulturländern, Dr. Karsen, Do 18-20, p. [786]

Übungen über neue Schulbewegungen, mit Unterrichtsvorfürungen, Prof. Rupp, Fr 16-18, prss. [787]

Kindespsychologie siehe Nr. 746, Charakterologie der Jugend 747, 760, Pädagog. Psychologie 774, Jugendfürsorge 55, Glaube und Erziehung 61, Jugendrecht 157, Schulrecht 158, Reichsschulgesetz 159, Schulhygiene 308, Ärztl. Jugendfürsorge 325, Krankheiten des Schulkindes 477, Auge und Schule 631.

## II. Mathematische Wissenschaften

Einführung in die höhere Mathematik, Dr. Feigl, Mo Di Do Fr 9-10, Mi 17-18, p. [788]

Differential- und Integralrechnung I, Prof. Erhard Schmidt, Di 17-19, Fr 18-20, p. [789]

Darstellende Geometrie, Prof. von Mises, Mo Di Do Fr 12-13, p. [790]

Projektive Geometrie, Prof. Bieberbach, Mi Fr 16-18, p. [791]

Unendliche Reihen, Dr. Feigl, Mi So 9-11, p. [792]

Algebra, Prof. Schur, Mo Di Do Fr 10-11, p. [793]

Funktionentheorie I, Prof. Erhard Schmidt, Mo Mi 18-20, p. [794]

Geometrie der Bewegungen und Kräfte (Statik und Kinematik), Dr. Hilda Pollaczek, Mo Di Do Fr 11-12, p. [795]

Elementare Einführung in die Versicherungsmathematik, Dr. Remak, Mo Di Do Fr 9-10, p. [796]

Physikalische Statistik, Prof. von Mises, So 11-13, publ. [797]

Partielle Differentialgleichungen, Prof. Bieberbach, Di 17-19, Fr 18-20, p. [799]

Funktionen der mathematischen Physik, Dr. Hopf, Di 15-17, Do 18-20, p. [800]

Analytische Mechanik, Prof. Hammerstein, Mo Mi 18-20, p. [801]

Variationsrechnung, Prof. Hammerstein, Mi So 9-11, p. [802]

Elliptische Funktionen, Dr. Feigl, Mo Di Do Fr 8-9, p. [803]

Analytische Zahlentheorie, Prof. Schur, Mo Di Do Fr 11-12, p. [804]

Gruppen linearer Substitutionen, Prof. Schur, Mo Fr 12-13, publ. [805]

Übungen zur Einführung in die höhere Mathematik, Dr. Feigl, Mi 18-20, p. [806]

Übungen zur Differential- und Integralrechnung, Dr. Feigl, So 11-13, p. [807]

Übungen über projektive Geometrie, Prof. Bieberbach, Di 15-17, p. [808]

Übungen zur Algebra, Prof. Schur, Do 18-20, p. [809]

Übungen zur Funktionentheorie, Prof. Hammerstein, Fr 16-18, p. [810]

Mathematisches Proseminar über ausgewählte geometrische Fragen, Dr. Feigl, Mi 11-13, p. [811]

Mathematisches Proseminar, Prof. Hammerstein, Di 17-19, p. [812]

Mathematisches Proseminar, Dr. Hopf, Zeit noch zu verabreden, prss. [813]

Mathematisches Proseminar, Dr. Remak, Do 19-21, p. [814]

Mathematisches Seminar, Prof. Bieberbach und Prof. Erhard Schmidt, So 11-13, pg. [815]

Mathematisches Seminar, Prof. Schur, Di 17-19, pg. [816]

# Chapter IX

## The Mathematics and Applied Physics at The University of Berlin

Berlin in the late 1920s and early 1930s could boast of great personalities in the field of mathematics, physics and applied sciences. The faculty of mathematics at the University of Berlin was made up of world-renowned mathematicians, men and women who would later help build the atom bomb, make major advances in the field of relativity and professors who would establish mathematical principles which bear their names to this day.

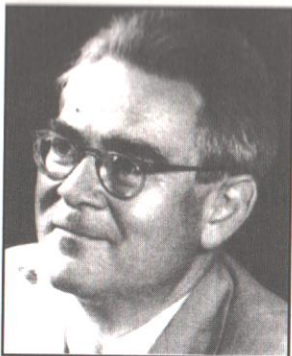
In his later years, the Rebbe rarely referred to his philosophical studies. However, he continuously referred to mathematics and applied physics. These two subjects were studied in the second part of the Natural Philosophy program at the University of Berlin. The Rebbe not only studied these subjects but found various uses for them in defending Judaism from scientific attack. He would also explain the mystical meaning of certain mathematical concepts. In order to fully understand and appreciate the Rebbe's use of math and physics in his years as Rebbe, we must first examine what he studied, scrutinize his professors and investigate how he used the knowledge he gained.

Years later in a discussion with a Jewish scientist, the Rebbe would demonstrate why it was important for him to have studied at the university. Dr. Herbert Goldstein, an Orthodox Jewish scientist who challenged the Rebbe regarding Judaism's belief about the age of the world, proclaimed: "Just as rabbinical problems are handled by rabbis, scientific problems should be handled by scientists." This attack was aimed at the Rebbe.<sup>(1)</sup> The Rebbe responded in a letter: (See Exhibit IV.7)

A remark has been attributed to you [Dr. Herbert Goldstein] to the effect that just as rabbinical problems should be dealt with by someone who studied rabbinics, so should scientific problems be left to those who studied science. I do not know how accurate this report is, but I feel that I should not ignore it, nevertheless, since I agree with this principle. I studied science on the university level from 1928 to 1932 in Berlin, and from 1934 to 1938 in Paris, and I have tried to follow scientific developments in certain areas ever since.

This incident with Dr. Goldstein clearly indicated two things:





IX. 2 Dr. Hans Reichenbach, world-renowned Philosopher of Science and Professor at the University of Berlin.  
(Courtesy of Maria Reichenbach, wife of Dr. Reichenbach)

### III. Naturwissenschaften Naturphilosophie

Die philosophischen Probleme des Wahrscheinlichkeitsbegriffs, Prof. Reichenbach, Mo Di Do 9-10, p. [83]  
Das physikalische Weltbild der Gegenwart, für Hörer aller Fakultäten, Prof. Reichenbach, Fr 18-19, p. [833]  
Naturphilosophisches Seminar, Prof. Reichenbach, Fr 19-21, p. [833]  
Einführung in die mathematische Behandlung der Naturwissenschaften, Prof. Bly, Fr 16-18, p. [834]

IX.2a A page of the course guide listing Dr. Reichenbach as teaching the introductory course to Natural Philosophy.

(1) The Rebbe did agree that scientific matters and their confrontation with religion should be handled only by those who have "studied science".

(2) It was important for the Rebbe to receive a university education in order to be able to debate Jewish scientists. (For a full copy of the Rebbe's letter to Dr. Herbert Goldstein, see Appendix D.)

The course guide for the University of Berlin indicates that all Natural Philosophy students were required, during their first semester, to take the course *Die Philosophischen Probleme des Wahrscheinlichkeitsbegriffs* (The Philosophical Problems with Probability Theory). The textbook that the university used included an in-depth study of the theory of probability. From 1926 to 1930, this course was taught by the world-renowned philosopher Dr. Hans Reichenbach.<sup>(2)</sup> Dr. Reichenbach was regarded as one of the most distinguished philosophers of science of the 20th century. As Dr. Baumgardt wrote in his memoirs: "Hans Reichenbach is probably the most popular of contemporary logical positivists."<sup>(3)</sup>

Dr. Reichenbach made major contributions in the development and defense of a frequency theory of probability. He dedicated much of his writing to a discussion of some major flaws in extrapolating scientific data from the use of probability theory and Hume's classical problem of induction. The Rebbe used the problems of probability theory and Hume's classical problem of induction to defend Judaism from scientific attack.

...Add to this another difficulty, which is prevalent in all methods of induction. Conclusions based on certain raw data, when they are ampliative in nature, i.e., when they are extended to unknown areas, can have any validity at all on the assumption of "everything else being equal", that is to say on an identity of prevailing conditions, and their action and counteractions upon each other. If we cannot be sure that the variations or changes would bear at least a close relationship to the existing variables in degree; if we cannot be sure that the changes

RABBI MENACHEM M. SCHNEERSON  
Lubavitch  
770 Eastern Parkway  
Brooklyn 13, N.Y.

By the Grace of G-d  
18th of Teveth, 5722  
Brooklyn, New York

#### Greeting and Blessing:

After not having heard from you for a long time, I was pleased to receive regards from you through the young men of Chabad who visited your community recently in connection with the public lecture. I was gratified to hear that you participated in the discussion, but it was quite a surprise to me to learn that you are still troubled by the problem of the age of the world as suggested by various scientific theories which cannot be reconciled with the Torah view that the world is 5722 years old.

I underlined the word theories, for it is necessary to bear in mind, first of all, that science formulates and deals with theories and hypotheses, while the Torah deals with absolute truths. These are two different disciplines, where "reconciliation" is entirely out of place.

It was especially surprising to me that, according to the report, the said "problem" is bothering you to the extent that it has trespassed upon your daily life as a Jew, interfering with the actual fulfilment of the daily Mitzvot. I sincerely hope that the impression conveyed to me is an erroneous one. For, as you know, the basic Jewish principle of na'aseh (first) and v'nishma (afterwards) makes it mandatory upon the Jew to fulfil G-d's commandments regardless of the degree of understanding, and obedience to the Divine Law can never be conditioned upon human approval. In other words, lack of understanding, and even the existence of "legitimate" doubts, can never justify disobedience to the Divine commandments; how much less, when the doubts are "illegitimate", in the sense that they have no real or logical basis, such as the "problem" in question.

Apparently, our discussion which took place a long time ago, and which, as I was pleased to learn, has not been forgotten by you, has nevertheless not cleared up this matter in your mind. I will attempt to do so now, in writing, which imposes both brevity and other limitations. I trust, however, that the following remarks will serve our purpose.

Basically, the "problem" has its roots in a misconception of the scientific method or, simply, of what science is. We must distinguish between empirical or experimental science dealing with, and confined to, describing and classifying observable phenomena, and speculative "science", dealing with unknown phenomena, sometimes phenomena that cannot be duplicated in the laboratory. "Scientific speculation" is actually a terminological incongruity; for "science", strictly speaking, means "knowledge", while no speculation can be called

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IX.3a-f. The Rebbe, in a letter, used Dr. Reichenbach's advancements to defend the biblical account of the age of the world from scientific attack.

would bear any resemblance in kind; if, furthermore, we cannot be sure that there were not other factors involved - such conclusions or inferences are absolutely valueless!

This quote by the Rebbe is a clear reliance on Dr. Reichenbach's writings; the Rebbe paraphrases some passages from Reichenbach's book *The*



knowledge in the strict sense of the word. At best, science can only speak in terms of theories inferred from certain known facts and applied in the realm of the unknown. Here science has two general methods of inference;

(a) The method of interpolation (as distinguished from extrapolation), whereby, knowing the reaction under two extremes, we attempt to infer what the reaction might be at any point between the two.

(b) The method of extrapolation, whereby inferences are made beyond a known range, on the basis of certain variables within the known range. For example, suppose we know the variables of a certain element within a temperature range of  $0^{\circ}$  to  $100^{\circ}$ , and on the basis of this we estimate what the reaction might be at  $101^{\circ}$ ,  $200^{\circ}$ , or  $2000^{\circ}$ .

Of the two methods, the second (extrapolation) is clearly the more uncertain. Moreover, the uncertainty increases with the distance away from the known range and with the decrease of this range. Thus, if the known range is between  $0^{\circ}$  and  $100^{\circ}$ , our inference at  $101^{\circ}$  has a greater probability than at  $1001^{\circ}$ .

Let us note at once, that all speculation regarding the origin and age of the world comes within the second and weaker method, that of extrapolation. The weakness becomes more apparent if we bear in mind that a generalization inferred from a known consequent to an unknown antecedent is more speculative than an inference from an antecedent to consequent.

That an inference from consequent to antecedent is more speculative than an inference from antecedent to consequent can be demonstrated very simply:

Four divided by two equals two. Here the antecedent is represented by the dividend and divisor, and the consequent - by the quotient. Knowing the antecedent in this case, gives us one possible result - the quotient (the number 2).

However, if we know only the end result, namely, the number 2, and we ask ourselves, how can we arrive at the number 2, The answer permits several possibilities, arrived at by means of different methods:

(a)  $1 + 1$  equals 2; (b)  $4 - 2$  equals 2; (c)  $1 \times 2$  equals 2; (d)  $4 \div 2$  equals 2. Note that if other numbers are to come into play, the number of possibilities giving us the same result is infinite (since  $5 - 3$  also equals 2;  $6 \div 3$  equals 2, etc. ad infinitum).

Add to this another difficulty, which is prevalent in all methods of induction. Conclusions based on certain known data, when they are ampliative in nature, i.e. when they are extended to unknown areas, can have any validity at all on the assumption of "everything else being equal", that is to say on an identity of prevailing conditions, and their action and counter-action upon each other. If we cannot be sure that the variations or changes would bear at least a close relationship to the existing variables in degree; if we cannot be sure that the changes would bear any resemblance in kind; if, furthermore, we cannot be sure that there were not other factors involved - such conclusions or inferences are absolutely valueless!

(more)

IX.3b

Theory of Probability.<sup>(4)</sup>

Dr. Reichenbach made headlines when he published *Relativitätstheorie und Erkenntnis Apriori* (The Theory of Relativity and Apriori Knowledge). This book philosophically explained the irreconcilability of the theory of rela-

For further illustration, I will refer to one of the points which I believe I mentioned during our conversation. In a chemical reaction, whether fissional or fusional, the introduction of a new catalyzer into the process, however minute the quantity of this new catalyzer may be, may change the whole tempo and form of the chemical process, or start an entirely new process.

We are not yet through with the difficulties inherent in all so-called "scientific" theories concerning the origin of the world. Let us remember that the whole structure of science is based on observances of reactions and processes in the behavior of atoms in their present state, as they now exist in nature. Scientists deal with conglomerations of billions of atoms as these are already bound together, and as these relate to other existing conglomerations of atoms. Scientists know very little of the atoms in their pristine state; of how one single atom may react on another single atom in a state of separateness; much less of how parts of a single atom may react on other parts of the same or other atoms. One thing science considers certain - to the extent that any science can be certain, namely that the reactions of single atoms upon each other is totally different from the reactions of one conglomeration of atoms to another.

We may now summarize the weaknesses, nay, hopelessness, of all so-called scientific theories regarding the origin and age of our universe:

(a) These theories have been advanced on the basis of observable data during a relatively short period of time, of only a number of decades, and at any rate not more than a couple of centuries.

(b) On the basis of such a relatively small range of known (though by no means perfectly) data, scientists venture to build theories by the weak method of extrapolation, and from the consequent to the antecedent, extending to many thousands (according to them, to millions and billions) of years!

(c) In advancing such theories, they blithely disregard factors universally admitted by all scientists, namely, that in the initial period of the "birth" of the universe, conditions of temperature, atmospheric pressure, radioactivity, and a host of other cataclystic factors, were totally different from those existing in the present state of the universe.

(d) The consensus of scientific opinion is that there must have been many radio-active elements in the initial stage which now no longer exist, or exist only in minimal quantities; some of them - elements the catalytic potency of which is known even in minimal doses.

(e) The formation of the world, if we are to accept these theories, began with a process of colligation (of binding together) of single atoms or the components of the atom and their conglomeration and consolidation, involving totally unknown processes and variables.

In short, of all the weak "scientific" theories, those which deal with the origin of the cosmos and with its dating are (admittedly by the scientists themselves) the weakest of the weak.

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activity with Kant's critical philosophy, and showed how Einstein's work had influenced the philosophy of science.<sup>(5)</sup>

It was Reichenbach who told the scientific world that it must change its Newtonian view of the world, which held that science can offer the ultimate answers to questions about the universe. Rather, Reichenbach



It is small wonder (and this, incidentally, is one of the obvious refutations of these theories) that the various "scientific" theories concerning the age of the universe not only contradict each other, but some of them are quite incompatible and mutually exclusive, since the maximum date of one theory is less than the minimum date of another.

If anyone accepts such a theory uncritically, it can only lead him into fallacious and inconsequential reasoning. Consider, for example, the so-called evolutionary theory of the origin of the world, which is based on the assumption that the universe evolved out of existing atomic and subatomic particles which, by an evolutionary process, combined to form the physical universe and our planet, on which organic life somehow developed also by an evolutionary process, until "homo-sapiens" emerged. It is hard to understand why one should readily accept the creation of atomic and subatomic particles in a state which is admittedly unknowable and inconceivable, yet should be reluctant to accept the creation of planets, or organisms, or a human being, as we know these to exist.

The argument from the discovery of fossils is by no means conclusive evidence of the great antiquity of the earth, for the following reasons:

(a) In view of the unknown conditions which existed in "prehistoric" times, conditions of atmospheric pressures, temperatures, radioactivity, unknown catalyzers, etc., etc. as already mentioned, conditions that is, which could have caused reactions and changes of an entirely different nature and tempo from those known under the present-day orderly processes of nature, one cannot exclude the possibility that dinosaurs existed 5722 years ago, and became fossilized under terrific natural cataclysms in the course of a few years rather than in millions of years, since we have no conceivable measurements or criteria of calculations under those unknown conditions.

(b) Even assuming that the period of time which the Torah allows for the age of the world is definitely too short for fossilization (although I do not see how one can be so categorical), we can still readily accept the possibility that G-d created ready fossils, bones or skeletons (for reasons best known to Him), just as He could create ready living organisms, a complete man, and such ready products as oil, coal or diamonds, without any evolutionary process.

As for the question, if it be true as above (b), why did G-d have to create fossils in the first place? The answer is simple: We cannot know the reason why G-d chose this manner of creation in preference to another, and whatever theory of creation is accepted, the question will always remain unanswered. The question, Why create a fossil? is no more valid than the question, Why create an atom? Certainly, such a question cannot serve as a sound argument, much less as a logical basis, for the evolutionary theory.

What scientific basis is there for limiting the creative process to an evolutionary process only, starting with atomic and subatomic particles - a theory full of unexplained gaps and complications, while excluding the possibility of creation as given by the Biblical account? For, if the latter possibility be admitted, everything falls neatly into pattern, and all speculation regarding the origin (more)

IX.3d argued that the theory of relativity proved that science can offer only the most probable causes. The Rebbe used Reichenbach's argument in a letter

to defend Judaism from scientific attack. (See Exhibit IX.3a-f for a full copy of the letter.)

You write that you can heartily applaud my emphasis that scientific theories never pretend to give the ultimate truths. But I went further

and age of the world becomes unnecessary and irrelevant.

It is surely no argument to question this possibility by saying, Why should the Creator create a finished universe, when it would have been sufficient for Him to create an adequate number of atoms or subatomic particles with the power of colligation and evolution to develop into the present cosmic order? The absurdity of this argument becomes even more obvious when it is made the basis of a flimsy theory, as if it were based on sound and irrefutable arguments overriding all other possibilities.

The question may be asked, If the theories attempting to explain the origin and age of the world are so weak, how could they have been advanced in the first place? The answer is simple. It is a matter of human nature to seek an explanation for everything in the environment, and any theory, however far-fetched, is better than none, at least until a more feasible explanation can be devised.

You may now ask, In the absence of a sounder theory, why then isn't the Biblical account of creation accepted by these scientists? The answer, again, is to be found in human nature. It is a natural human ambition to be inventive and original. To accept the Biblical account deprives one of the opportunity to show one's analytic and inductive ingenuity. Hence, disregarding the Biblical account, the scientist must devise reasons to "justify" his doing so, and he takes refuge in classifying it with ancient and primitive "mythology" and the like, since he cannot really argue against it on scientific grounds.

If you are still troubled by the theory of evolution, I can tell you without fear of contradiction that it has not a shred of evidence to support it. On the contrary, during the years of research and investigation since the theory was first advanced, it had been possible to observe certain species of animal and plant life of a short life-span over thousands of generations, yet it has never been possible to establish a transmutation from one species into another, much less to turn a plant into an animal. Hence such a theory can have no place in the arsenal of empirical science.

The theory of evolution, to which reference has been made, actually has no bearing on the Torah account of Creation. For even if the theory of evolution were substantiated today, and the mutation of species were proven in laboratory tests, this would still not contradict the possibility of the world having been created as stated in the Torah, rather than through the evolutionary process. The main purpose of citing the evolutionary theory was to illustrate how a highly speculative and scientifically unsound theory can capture the imagination of the uncritical, so much so that it is even offered as a "scientific" explanation of the mystery of Creation, despite the fact that the theory of evolution itself has not been substantiated scientifically and is devoid of any real scientific basis.

Needless to say, it is not my intent to cast aspersions on science or to discredit the scientific method. Science cannot operate except by accepting certain working theories or hypotheses, even if they cannot be verified, though some theories die hard even when they are scientifically refuted or discredited (the evolutionary theory is a case in point). No technical progress would be possible unless certain

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IX.3e

than that. The point is not that science is not now in a position to offer ultimate truths, but that modern science itself sets its own limits, declaring that its predictions are, will always be, and in every case, merely 'most probable' but not certain; it speaks only in 'terms of theories.' Herein, as you know probably better than I, lies a basic difference of concept between science today and 19th-century science. Where in the



physical "laws" are accepted, even though there is no guaranty that the "law" will repeat itself. However, I do wish to emphasize, as already mentioned, that science has to do only with theories but not with certainties. All scientific conclusions, or generalizations, can only be probable in a greater or lesser degree according to the precautions taken in the use of the available evidence, and the degree of probability necessarily decreases with the distance from the empirical facts, or with the increase of the unknown variables, etc., as already indicated. If you will bear this in mind, you will readily realize that there can be no real conflict between any scientific theory and the Torah.

My above remarks have turned out somewhat lengthier than intended, but they are still all too brief in relation to the misconception and confusion prevailing in many minds. Moreover, my remarks had to be confined to general observations, as this is hardly the medium to go into greater detail. If you have any further questions, do not hesitate to write to me.

To conclude on a note touched upon in our conversation:

The Mitzvah of putting on Tefillin everyweek-day, on the hand - facing the heart, and on the head - the seat of the intellect, indicates, among other things, the true Jewish approach: performance first (hand), with sincerity and wholeheartedness, followed by intellectual comprehension (head); i.e. na'aseh first, then v'nishma. May this spirit permeate your intellect and arouse your emotive powers and find expression in every aspect of the daily life, for "the essential thing is the deed".

With blessing

/signature/

IX.3f

past scientific conclusions were considered as natural 'laws' in the strict sense of the term, i.e. determined and certain, modern science no longer holds this view.

In that same letter the Rebbe wrote: "Acknowledging the limitation of science, set by science itself, as above, is sufficient to resolve any doubt that science might present a challenge to the Torah."

In another letter the Rebbe also emphasized this theme:

The 19th-century dogmatic, mechanistic, and deterministic attitude of science is gone. The modern scientist no longer expects to find truth in science. The current and universally accepted view of science itself is that science must reconcile itself to the idea that whatever progress it makes, it will always deal with probabilities; not with certainties or absolutes.<sup>(6)</sup>

The Rebbe's professor, Dr. Reichenbach, was not only a famed personality, but also an excellent teacher. As Carl Hempel, a Professor of Philosophy at Princeton, who studied under him at Berlin, stated: His impact on his students was that of a blast of fresh, invigorating air; he did all he could to bridge the wide gap of inaccessibility and superi-

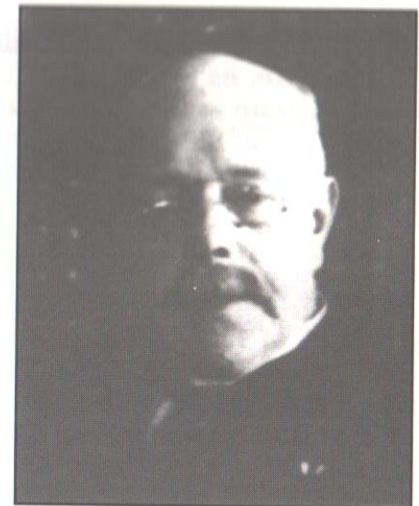
ority that typically separated the German professor from his students.<sup>(7)</sup>

When Hitler came to power in 1933, Reichenbach left Germany and took a teaching position at the University of Istanbul. In 1938, he became Professor of Philosophy at the University of California at Los Angeles. Reichenbach remained at UCLA until his death. He passed away on April 9, 1953.

Nobel Prize-winner, Professor Hermann Walther Nernst,<sup>(8)</sup> taught *Experimentalphysik* (Experimental Physics) to all incoming Natural Philosophy students at the University of Berlin. Nernst made many contributions to the world of science. He developed the Nernst Equation,<sup>(9)</sup> his investigation into substances that, when dissolved into liquids, do not mix with each other. Another of his discoveries is the Nernst Distribution Equation.<sup>(10)</sup> Nernst's heat theorem has become known as the Third Law of Thermodynamics.<sup>(11)</sup> Although most of the awards that he received were for his work in chemistry, Nernst considered himself "a physicist doing chemistry".<sup>(12)</sup>

After serving as president of the Reich Institute for Applied Physics, in Jena, from 1922 to 1924, Nernst became a professor of physics at the University of Berlin,<sup>(13)</sup> and held this position until Hitler's rise to power in 1933. From 1925-29, he taught Experimental Physics.

The Rebbe studied physics at the university and even tried to explain various principles of physics in a very experimental way — the mystical explanation of principles of physics using Blaise Pascal's law of physics. Blaise Pascal, a French mathematician, scientist and religious writer lived from 1623-1662. He became famous in his lifetime for two things: Pascal's Law of Physics, and his claim that on the night of November 23, 1654, he had a conversation with the founder of Christianity. He would then spend the rest of his years writing and speaking about his religious experience.<sup>(14)</sup> Pascal sought to convince Jews of the existence of G-d and the superiority of the Christian religion by showing that only through Christianity could man surmount the misery of his own dual nature. He studied the Bible, Talmud, Midrash and Maimonides and quoted them throughout his work.<sup>(15)</sup> The Rebbe, in his *Reshimos* (personal notes), interpreted and explained the mystical significance to Pascal's Law of Physics.<sup>(16)</sup>



IX.4 Nobel Prize winner Dr. Walter Nernst taught Experimental Physics at the University of Berlin.



## Physik

Experimentalphysik II (Elektrizität und Optik), Prof. Nernst, Mo bis Do 12-13, p. (Physikal. Institut.) [836]

Einführung in die theoretische und messende Physik, mit Experimenten (Ergänzung zur Experimentalphysik II von Prof. Nernst), Dr. Orthmann, Fr So 12-13, p. (Physikal. Institut.) [835a]

Feldphysik II, Prof. Schrödinger, Mo 16-18, Mi 11-13, p. [836]

Theorie der Materie und der Strahlung, Prof. Hettner, Mo Di Do Fr 9-10, p. [837]

IX.4a Listed in the course guide: Dr. Nernst taught Experimental Physics at the University of Berlin.

directions. Blaise Pascal, using the mercury-column barometer of Evangelista Torricelli, demonstrated the decrease in atmospheric pressure with increasing height and determined that atmospheric force at a point exerted equal pressure in all directions. More exactly, in a static fluid, force is transmitted at the velocity of sound throughout the fluid. The force acts normal to any surface. The natural phenomenon is the basis of the pneumatic tire, balloon, hydraulic jack, and other related devices.<sup>(17)</sup> The following is the Rebbe's translation of its mystical significance:

### Physics

"Pascal's law regarding liquid : applied pressure to a confined liquid ... [see previous paragraph].

Torah is compared to water, wine, milk, oil, honey, dew, and blood (seven liquids.) [the natural law of these seven liquids applies also to Torah, which is compared to liquids.]<sup>(18)</sup> The confined environment of Torah (compared to confined fluid) is here in this world.<sup>(19)</sup> It is in this physical confined environment that the laws of Torah take hold. Thus, the confined environment and pressure causes increasing height in the barometer, in this case translating to mean the rise in the level of the soul through fulfilling the commandments of the Torah on this world (confined environment). The barometer is compared to Torah. The lower part of the barometer is like the Torah as it is in this physical world. The higher level of the barometer is like the Torah in a higher spiritual world: Torah in the worlds of *Atzilous*, *Briah*, *Yetzirah* and *Assiah*. The level that one can achieve is dependent on the amount of liquid there is, meaning the amount of abilities that each person has. Therefore our sages teach us that he who has the ability to be devoted to Torah, and doesn't, will die young. Whereas someone who is less fortunate and has less capabilities, for him it is enough to recite the *Shema* and he has fulfilled his obligation of learning Torah. This emphasizes that the amount of potential (the liquid) that each person has is what is important to be fulfilled. If each person fulfills his potential, then all the souls are equal, since there is one Father for all of us. It is for this reason that each individual could ask of himself 'when will my actions reach the level of the actions of Abraham, Issac and Jacob?', etc.

Before we can examine the Rebbe's interpretation of Pascal's Law of Physics, it is important to explain what this law states. Pascal's Law of Physics states that a confined fluid transmits externally-applied pressure uniformly in all

The external applied pressure transmits uniformly in all directions. This is evident with an enclosed utensil. This is also an allegory for a man filled with Torah, if he is careful in his observance of easy as well as difficult *mitzvahs* [commandments], there is nothing that is beneath his dignity if he is obligated to do it. The actions of the truly pious person are similar on all occasions."

This mystical explanation by the Rebbe of Pascal's Law of Physics is one of many references made by the Rebbe to mathematical principles. The Rebbe also used math as an illustration of the differences between Torah and science. The following is a translation of the Rebbe's outline for a speech which he had planned to give at a conference of mathematicians:

At this gathering of so many prominent mathematicians, I would like to take this opportunity to express some of my thoughts about mathematics in general, as well as what could be learned from math as it applies to our daily lives.

What are some of the principles of mathematics? When a mathematical problem is discussed, even when an abstract mathematical problem is discussed, it doesn't matter whether or not the mathematical problem actually happened, or if the proofs used actually happened, to be able to figure out the correct answer. The correct answer is reached based on a chain of mathematical formulas.

The same is true with numbers. When something is counted, it doesn't matter if what is being counted is tables or colors etc., the actual amount in a mathematical problem is also not the main point; what is most important in a mathematical query is using the correct formula. So that the correct result could be reached.

In short, mathematics does not tell you if there is actually something there, or how someone is to apply the rules of mathematics. Mathematics does not tell you if the rules are true and correct - even mathematical abstract problems only tell you :

If you choose a set of parameters, then the result will be such and such.

If you choose a specific theory to solve the query, then certain rules and If you change the mathematical equation, then a different set of rules will be needed to solve the query.<sup>(19A)</sup>

The Rebbe's speech outline is incomplete, and the above is all that has come to light about that speech. However, it clearly indicates a theme that the Rebbe would come back to over and over throughout his years of leadership. Science is not a system which tells you how to live. Only the Torah





IX.5 Nobel Prize winner, Dr. Erwin Schrodinger, taught Theoretical Physics at the University of Berlin.

gives a person true guidance on how to live.

Reichenbach and Nernst weren't the only prominent scholars who were on the mathematics faculty of the University of Berlin. Dr. Erwin Schrodinger, who joined the faculty, would win the Nobel Prize for Physics in 1933. Dr. Schrodinger taught theoretical physics from 1927 to 1933. When he arrived at the University of Berlin in 1927, he filled a very big pair of shoes; those of Nobel Prize winner, Max Planck, who retired from his professorship at the University. Quantum theory was born in 1900 when Max Planck derived theoretically the relationship between a body's temperature and the radiation it emits. Dr. Schrodinger, his successor at the University, worked with Werner

Heisenberg to develop quantum treatment of quantum theory.<sup>(20)</sup>

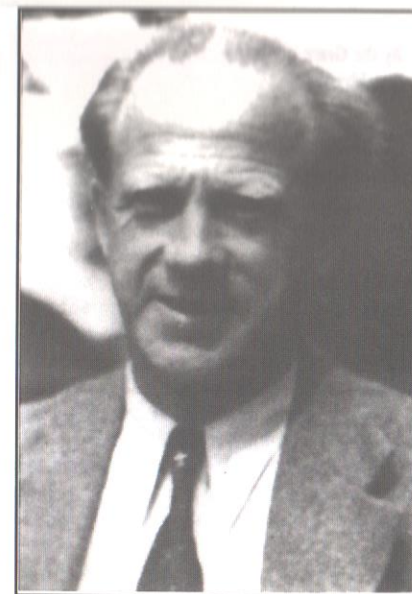
The Rebbe not only studied theoretical physics and quantum physics, but found new uses for Heisenberg's Principles. In a letter the Rebbe wrote, he commented on the attitudes of some religious scientists who were afraid to attack some widely accepted scientific theories. The Rebbe wrote:

**Need one remind our Orthodox Jewish scientists, who still feel embarrassed about some "old-fashioned" Torah truths, in the face of scientific hypotheses, that Heisenberg's "principle of indeterminacy" has finally done away with the traditional scientific notion that cause and effect are mechanically linked, so that it is unscientific to hold that one event is inevitably a consequence of another, but most probable? Most scientists have accepted this principle of uncertainty (enunciated by Werner Heisenberg in 1927) as being intrinsic to the whole universe.<sup>(21)</sup>**

Besides working with Dr. Heisenberg, Schrodinger achieved much success in his own right. He developed the differential equation of quantum physics known as the Schrodinger Wave Equation.<sup>(22)</sup> In fact, this equation has become so important to the world of science that in August of 1976, on the 50th anniversary of the discovery of the Schrodinger Equation, a special symposium of scientists was held in Vienna. A book containing the speeches made at that conference titled, *International Symposium "50 Years Schrodinger Equation"* was published.<sup>(23)</sup> Schrodinger also developed The

"Schrodinger-Klein-Gordon Equation", "The Schrodinger-Pauli Equation", "The Schrodinger Picture" and the "Schrodinger Wave Mechanics".<sup>(24)</sup>

The mathematics and applied physics department at the University of Berlin had another world-renowned physicist on its staff, Louis Carl Heinrich Friedrich Paschen. Dr. Paschen taught a course which all Natural Philosophy students were required to take: *Neue spektroskopische forschungen* (The New Discoveries of Spectral Lines). Not only did Dr. Paschen teach this course, he invented the "Paschen-Back effect", an effect on spectral lines obtained when the light source is placed in a very strong magnetic field.<sup>(25)</sup> (See Exhibit IX.8 for an illustration of the Paschen-Back Effect).



IX.6 Dr. Werner Heisenberg. The Rebbe relied on Heisenberg's "Uncertainty Principle" to defend Judaism against scientific attack.

Yet all of the above was not the most exciting area of studies for the Natural Philosophy student. Applied physics had one area which was being closely watched around the world: The work of Albert Einstein and the men and women who helped develop the atom bomb. Did the Rebbe know Dr. Einstein and other famed scientists who helped develop the atom bomb? Read on for the answer.



By the Grace of G-d  
Brooklyn, NY

Shalom Ubrachah,

Although I do not know you personally, I am taking the liberty of writing to you, having just received the Av 5731 (Aug. '71) issue of *Intercom*, with your article in it. I find myself in agreement with some points brought out in your article, which encourages me in the hope that as editor and influential member of your association you may be able to give new impetus to the association and its members, and especially, help clear up once and for all certain misconceptions which--as it seems to me--are still troubling some Orthodox Jewish scientists.

Specifically, I find it incomprehensible and regrettable that some of our Orthodox Jewish scientists still evince an apologetic attitude vis-a-vis science and certain scientific theories. This is evident also in some articles in the present *Intercom* and I have seen it also in personal discussions with some genuinely *frum* scientists.

To put it bluntly, some Orthodox scientists seem to be ashamed to declare openly their adherence to such basic tenets of the Torah as, for example, that G-d created Adam and Chava, or the possibility of a miracle (*nes*) in the present day and age, as a *nes* is defined in Torah, namely, an occurrence in defiance of the (so-called) laws of nature. When I asked them, squarely, how do they reconcile this lack of conviction in basic Torah-matters with what every believing Jew believes and professes, the answer was that they have managed to "departmentalize" their day--tefillin and Torah, etc., being one "department," science another.

Needless to say, such an attitude is untenable. For, when a Jew declares daily, "*Hashem hu ha'Elokim, ein od milvado*" it is plainly meant that this is for the whole day, not part of the day. Moreover, a scientist with such a split personality is a contradiction also to the concept of *Hashem echad*, as the Chazal interpret "echad"--alef, ches, dalet--that alef, i.e., *alufo shel olam*, rules not only in the seven heavens but also on earth (ches--"eight") and in all the four directions (dalet) (*Semag*, quoted in *Beis Yosef, Tur Orach Chaim*, par. 61).

As for the matter of miracles, as it affects the daily life, the Torah view is clear: It rules that "one should

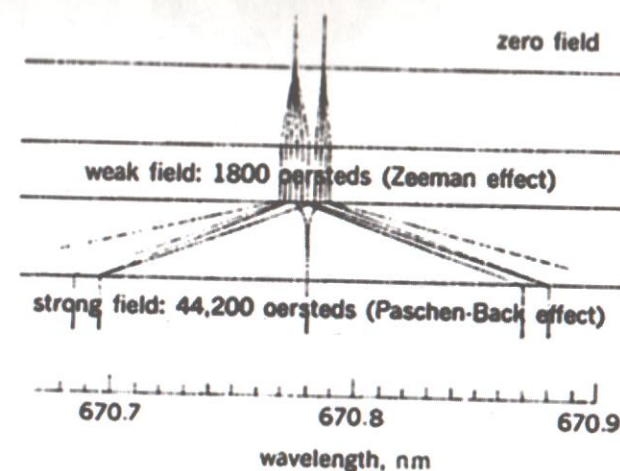
not rely on a miracle," but at the same time it requires every Jew to be permeated with complete faith that G-d acts through nature, and also "above" nature. This is also the plain meaning of the *posuk*: "And G-d, your G-d, will bless you in all that you do." It is necessary to do (not rely on miracles), yet ultimately the blessing comes from G-d. To think otherwise would also be contradictory to the three daily *tefillot*. The blessings of *Shmoneh Esrei* are clearly based on the conviction that G-d can interfere with nature, e.g., heal the sick and bless the crops, etc., even where the natural factors are unfavorable. Unless one believes in G-d's omnipotence and personal interest in every individual's daily life, there is no sense in prayer to Him, and asking Him for His blessings.

Of course, when a Jew finds himself in an environment of non-believers, it is difficult to be different and face possible ridicule. But this too has already been forewarned by *Shulchan Aruch*. At the beginning of the very first volume, the *Shulchan Aruch* lays down the basic principle for the fulfillment of all the four volumes: "And let him not be ashamed in the face of men who may scoff at him in his service to G-d."

What is even more surprising--and as yet I have not received any answer from those with whom I had occasion to speak on the matter--is that the said apologetic attitude is completely out of harmony with the view of contemporary science. If a century ago, when scientists still spoke in terms of absolute truths, it was "understandable" why a person who wished to adhere to his faith might have been embarrassed to challenge "scientific" claims, this is no longer the case in our day and age. Contemporary science no longer lays claim to absolutes; the principle of probability now reigns supreme, even in practical science as applied in common daily experiences. Certainly in such realms as the origin of the universe, the origin of life on earth, and the origin of the species, where theories are based on speculative extrapolation, and even more so in the realm of pure science, where everything is based on assumed premises (if we assume that, etc., then it follows, etc.)--scientists

IX.7 Letter from the Rebbe urging an Orthodox scientist to be prouder of his Jewish heritage.

## 152 Passeriformes



**Zeeman and Paschen-Back effects of red lithium doublet, whose natural separation is 0.0175 nm. 1 oersted = 79.5 amperes/m.**

IX.8 Chart of the Paschen Effect developed by Dr. Paschen.



# Chapter X

## Did The Rebbe Personally know Dr. Albert Einstein and some of the Famed Scientists Who helped develop The Atom Bomb?

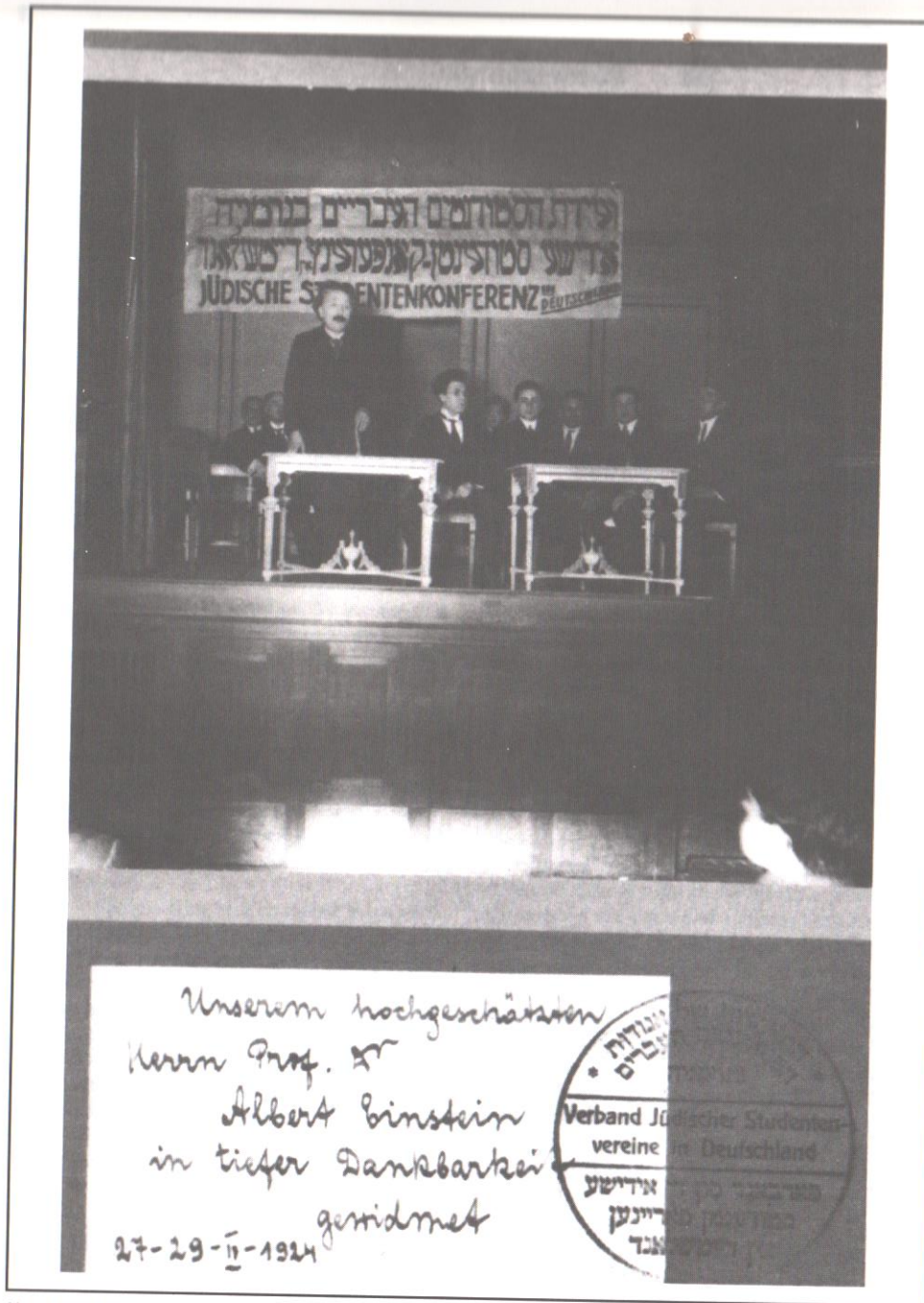
No other subject has intrigued many of the Rebbe's followers as much as this question. Countless times during my lectures, in phone-calls and in various letters that I received over the years, people have asked this question. In this chapter, I hope to finally set the record straight. <sup>(1)</sup>

The Rebbe was a student at the University of Berlin during the late 1920s and early 1930s. Dr. Einstein was a professor at the University of Berlin from 1920-1933. This would lead many to assume that the Rebbe had contact with Dr. Einstein or was perhaps even a student of Dr. Einstein. Well, this was not the case.

Although Dr. Einstein was officially a professor at the University of Berlin from 1921 to 1933, he hardly ever taught there. As Dr. David Baumgardt, a colleague of Einstein at the university describes in his memoirs:

"Einstein was not a member of the university in the strict sense of the word. His official title, as listed in the semi-annual university bulletin of information was: "Albert Einstein, lecturing Member of the Academy, does not lecture." <sup>(2)</sup>

The following is a summary of Dr. Einstein's activities during that era: In the winter of 1921, he lectured in Vienna.<sup>(3)</sup> In the spring of that year, Einstein joined Chaim Weitzman in America to help raise money for Zionist causes.<sup>(4)</sup> After returning to Germany in June of 1921, he traveled to England <sup>(5)</sup> Then he traveled to France,<sup>(6)</sup> where he lectured at the College de France in Paris.<sup>(7)</sup> Shortly thereafter, he sailed to Japan. In fact, Einstein found out that he was awarded the Nobel prize while he was in the Orient.<sup>(8)</sup> From Japan, Einstein was off to Palestine. During his trip there, he became a founder of Hebrew University and remained in Palestine until March of 1923. After returning from Palestine he traveled to Switzerland.<sup>(9)</sup> In 1924, during the Winter semester, he lectured at the university. ( See Exhibit X.1 for a picture of Einstein addressing the Jewish students in Berlin.) The reason that he remained in Berlin for much of the year was due to the wedding of his step-daughter, Ilse, in 1924.<sup>(10)</sup>



X.1 Albert Einstein with East European Jewish students at a students, conference in Germany  
From the Archive of the Leo Baeck Institute, New York



II The cover of the *Berliner Illustrierte*, December 14, 1919. The caption reads, in translation: 'A new great figure in world history: Albert Einstein, whose investigations signify a complete revision of our concepts of Nature, and are on a par with the insights of a Copernicus, a Kepler, and a Newton.'



III Einstein delivering a lecture at the Collège de France, 1922. (Einstein Archive, Courtesy AIP Niels Bohr Library)

X.2 and X.3

from inflamed walls of his heart and was put on a special salt-free diet.<sup>(12)</sup>

After being released from the hospital, Einstein returned to Berlin, where he was confined to a bed for several months. When he was finally allowed to get out of bed, a friend, Janos Plesch, rented a flat at a seaside resort on the Baltic coast for Einstein and his family.<sup>(13)</sup> Einstein remained at the resort until the summer, spending most of his summer in Geneva.<sup>(14)</sup> During the first part of 1929, Einstein spent most of his time relaxing at the house of his friend Dr. Plesch in Gatow.<sup>(15)</sup> In fact, for his fiftieth birthday on March 14, 1929, Einstein wasn't even home when many birthday presents arrived for him at Haberlandstrasse in Berlin.<sup>(16)</sup>

The City of Berlin gave Einstein a fiftieth birthday present: a house in the sea-side city of Caputh. He moved into this new home at the beginning of 1929. When in Germany and not traveling abroad, Einstein spent most of his time in that house.<sup>(17)</sup> During the winter of 1929, he lectured in Pasadena at the California Institute of Technology, and after he returned home for the summer, he spent his time trying to formulate his unified

The Rebbe was in Berlin from 1928 to 1932. In February 1928, two months prior to the Rebbe's arrival in Berlin, Einstein became seriously ill during a visit to Davos, Switzerland.<sup>(11)</sup> He had been weakened by a serious ailment which he faced at the end of World War I and this seemed to be a relapse. This occurred one evening when he decided to visit a friend in Zuoz and arrived at the train station late that night. His friend was not expecting him and there was no one at the station to pick him. Einstein decided to walk from the station to his friend's house. After walking no more than a hundred yards, he collapsed and was rushed to the hospital. He was diagnosed as suffering

field theory. In September of 1929, Einstein did show up in Berlin in honor of the celebration of the 200th anniversary of Mendelssohn's birth. As Dr. Baumgardt described in his memoirs about the Mendelssohn anniversary:

..I spoke in the name of the Kant

Society on the complicated relations between the thought of Kant and his contemporary Mendelssohn. In the audience were Einstein, many non-Jewish scholars...<sup>(18)</sup>

Einstein spent the winter of 1930 in California,<sup>(19)</sup> lecturing at the California Institute of Technology, and remained there for six months.<sup>(20)</sup>



X.4 Albert and Elsa Einstein near the Grand Canyon, February 28, 1931. (From The Warsaw weekly, *Velt Shpeigel*, March 19, 1931)

the concert halls to hear Einstein play his violin, not because he was a great violinist, but because he was a great scientist".<sup>(22)</sup>

Einstein spent the winter of 1931 in California. After returning to Germany in May, he traveled to England, where he was invited to lecture at Oxford. He would spend the next two years mostly in England and California. As the biographers of Einstein, Michael White and John

V Einstein in California, early in 1931. (He wears a Panama hat presented to him in Balboa (PGZ), where the ship made a stop.) Photo by Irving Lippman (Warner Bros. and First National)



X.3





X.5 Einstein playing violin in the synagogue on the Rebbe's block in Berlin.

(From Synagogen In Berlin)

not include any correspondence between the Rebbe and Einstein.<sup>(25)</sup> There are letters between Einstein and Fishel Schneerson and Einstein and Dr. Baumgardt. (See Exhibit X.7 & X.8.) There are also letters from many famous professors and scholars. The fact that the Rebbe never wrote to Einstein, seems to be a clear indicator that the Rebbe never knew him personally. The Rebbe did keep in touch with his former landlord, Michael Wilensky, his professor Dr. David Baumgardt and even the son of the Berlin rabbi, Rabbi Wohlgemuth.

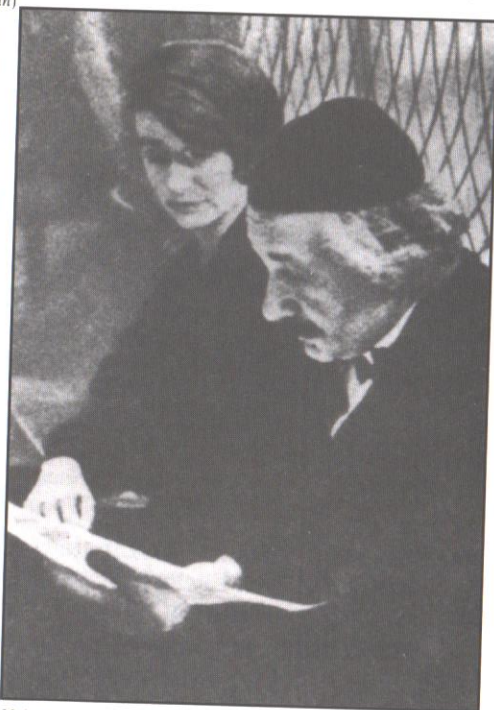
The Rebbe's alleged association with Einstein is based on the testimony of Shimon Baker, who reported that the Rebbe told him that he knew Albert Einstein in Berlin.<sup>(25A)</sup> An even more amazing

Gribbin, wrote in *Einstein, A Life In Science*: "With the offer from Oxford, Einstein managed to establish a new work pattern and one which deliberately involved spending very little time in Germany."<sup>(23)</sup>

The course guides of the University of Berlin indicate that Einstein did not teach during any of the semesters that the Rebbe was in Berlin. In fact, when Hitler came to power in 1933, Einstein was in America.<sup>(24)</sup>

A further indication that the Rebbe did not know Einstein personally is

from Einstein's papers. The Einstein papers at the Hebrew University Library in Jerusalem do



X.6 Einstein at the synagogue on the Rebbe's block in Berlin.

(From Synagogen In Berlin)

claim about the Rebbe's supposed association with Einstein was made by Menachem Barash in his article in *Yediot Achronot*. (See Exhibit X.10a.) He claims that:

**Rabbi Menachem Mendel Schneerson, who finished a degree in electrical engineering at the Sorbonne in Paris, was one of Albert Einstein's closest friends. They would talk at length about engineering.**<sup>(26)</sup>

It is very interesting that Barash decided to make the Rebbe one of Einstein's closest friends! Of course, Barash didn't know that there were no letters between the Rebbe and Einstein. The claim that the Rebbe would spend hours talk-

110, Harvey Street  
New Jersey  
den 19. Oktober 1949

Sehr geehrte Frau Baumgardt,

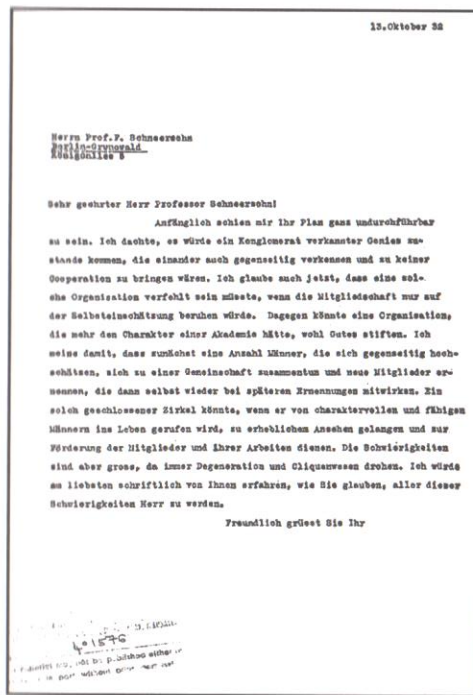
Ich habe mit Interesse die Übersetzung meines kleinen Vorwortes gelesen und kontrolliert und mir auch das Manuskript im Ganzen, wenn auch nicht sehr gründlich, angesehen. Der erläuterte Text, in den die Briefe einverleibt haben, gefällt mir sehr und ich denke, dass das Genre eine wirkliche Bereicherung des einschlägigen Literatur bedeutet. Ich hoffe, dass Sie bald einen Verleger finden, der das Werk zu würdigen versteht. Wenn richtig präsentiert dürfte ein erstaunlich so wertvolles Buch auch von wissenschaftlichen Standpunkt gute Aussichten bieten. Ich bin jederzeit bereit, dafür einzutreten.

Mit der Widmung für Frau Canfield Fisher bin ich natürlich völlig einverstanden und bin auch froh darüber, dass Sie meinen Irrtum bezüglich Kapler's Konfession herausgefunden und berichtigt haben.

Freundlich grüßt Sie  
Ihr  
ges. Albert Einstein

P.S. (in long hand)  
Eine tart Inhaltsverzeichnis würde wohl das Ganze attraktiver machen.

X.7 Letter from Einstein to Baumgardt  
(Courtesy of The Leo Baeck Institute - Dr. Baumgardt papers.)



X.8 Letter from Einstein to Dr. Fischel Schneerson.  
(Courtesy of The Albert Einstein papers - Hebrew University Library, Israel.)

ing to Einstein about engineering is also quite amusing. Why would anyone who had hours to spend with Einstein pass up the opportunity to discuss the Theory of Relativity or the unified field theory which Einstein spent most of his life trying to formulate? Baker's and Barash's claims about the Rebbe's association with Einstein are nothing more than wishful thinking.

Although the Rebbe never studied with Einstein at the university, he did study under some famous scientists who helped develop the atom bomb.

Students at the University of Berlin attended seminars given by world-famous personalities. One of the seminars was given by Dr. Leo Szilard, who was a faculty member





X.9 Nobel Prize winner Felix Van Laue gave seminars at the University of Berlin.

at the University. Dr. Szilard would gain world recognition for his prediction in 1934 of the possibility of a nuclear chain reaction arising from nuclear fission. Szilard and his friend, Eugene Wigner, convinced Einstein to write to President Roosevelt about the possibility of an atom bomb. The result of that letter was the creation of the "Manhattan Project" and the production of the atom bomb.<sup>(27)</sup>

Besides teaching at the Kaiser Wilhelm Institute (a division of the University of Berlin), Dr. Szilard joined four other professors (Dr. E. Schrodinger, Dr. F. London, Dr. Moglich and Dr. Kallman) in a round-table seminar discussion called *Besprechung neuer Arbeiten der theoretischen Physik* ("New Developments in Theoretical

Physics"). This seminar was aimed at keeping students abreast of the latest developments in theoretical physics. (See Exhibit X.13). This seminar was offered to all Natural Philosophy students.

Professor Lise Meitner, who would be a key player in the discovery of atomic fission, was also a Professor at the Kaiser Wilhelm Institute and gave a seminar to the mathematics and natural philosophy students at the University of Berlin. Her seminar was called *Physikalisch-radioaktive Arbeiten für Fortgeschrittene* (See Exhibit X.13)

Nobel Prize winner Felix Van Laue gave various seminars as well. Together with his colleague, Dr. Nernst (who also won a Nobel Prize), Dr. Von Laue taught *Physikalisches Kolloquium* (Colloquium Physics). Another



X.9a Nobel Prize winner Dr. Erwin Schrodinger gave seminars at the University of Berlin.

Seminar which Dr. Von Laue gave in conjunction with Dr. Schrodinger and Dr. Peter Pringsheim was *Physikalisches Proseminar* (Physics Prose Seminar).

Dr. Nernst joined eight other professors in a seminar called *Physikalische Forschungsarbeiten* (Research Methods in Physics). This seminar was geared to give the student an in-depth understanding of research methods. Although it remains unclear which of these seminars the Rebbe attended, the prominence of these professors as well as the university requirements that all natural philosophy students take at least one seminar per semester meant that the Rebbe attended at least some of these seminars.

Throughout the Rebbe's lifetime, he would continuously use his knowledge of physics as a point of reference. The following is an example:

I am aware of the fact that a major part of physics in this century has been concerned with the interactions of individual units ranging from atoms to the most elementary particles known. But, as late as 1931, of the sub-atomic particles only protons and electrons were known and 'explored'. The bubble chamber was constructed only in 1952 and a field ion microscope (by Dr. Muller at Penn State University), reaching into the realm of the atom and sub-atomic particles - only in 1962. We have good reason to believe, I think, that just as scientific knowledge was enriched by the introduction of the first microscope, we may expect a similar measure of advance-



X.9b Dr. Leo Szilard gave seminars at the University of Berlin.

Physik	
Physikalisches Institut, Reichstagsufer 7-8:	
Physikalisches Proseminar, Prof. von Laue, Prof. Peter Pringsheim und Prof. Schrödinger, Do 14½-16, p.	[857]
Physikalisches Kolloquium, Prof. von Laue und Prof. Nernst, Mi 17-19, pg.	[858]
Kolloquium im Anschluss an die physikalischen Forschungsarbeiten des Physikalisches Institutes, Prof. Wehnelt, Prof. Peter Pringsheim, Prof. Heitner, Dr. Sommer, Dr. Marianus Czerny, Dr. Skaupey und Dr. Erich Schumann, Fr 12-13, pg.	[859]
Praktikum zur Erlangung von Handfertigkeit für das naturwissenschaftliche Arbeiten, Prof. Wehnelt, Do 14½-18, psm.	[860]
Physikalisches Anfängerpraktikum, Prof. Wehnelt, Di Fr 14½-18 (Parallelkurs Mo Do 14½-18), psm.	[861]
Ergänzungen zum physikalischen Anfängerpraktikum, Prof. Wehnelt, in noch zu bestimmenden Stunden, publ.	[862]
Physikalisches Praktikum für Pharmazeuten, Prof. Wehnelt, Mo 16-18, psm.	[863]
Physikalisches Praktikum für Fortgeschrittene, Prof. Peter Pringsheim, Di Fr 16-19, psm.	[864]
Physikalisches Praktikum für Fortgeschrittene, Dr. Marianus Czerny, Mo Do 16-19, psm.	[865]
Praktische Übungen für Fortgeschrittene, Prof. Blasius, Di Fr 14½-18, psm.	[866]
Physikalische Forschungsarbeiten, Prof. Nernst, Prof. Wehnelt, Prof. Peter Pringsheim, Prof. Heitner, Dr. Sommer, Dr. Marianus Czerny, Dr. Skaupey, Dr. Erich Schumann und Dr. Orthmann, Mo bis Fr 9-19, So 9-13, psm.	[867]
Experimentell-physikalische Arbeiten, Prof. Wehnelt und Dr. Erich Schumann, täglich 9-14, psm.	[868]

X.9c Copy of the course guide listing some of the courses offered by the University of Berlin.





X.10 Prof. Lise Meitner, a key player in the discovery of atomic fission, also lectured at the University of Berlin.

Die Grundlehren der  
mathematischen Wissenschaften in Einzeldarstellungen  
Band 143

Issai Schur

## Vorlesungen über Invariantentheorie

Bearbeitet und herausgegeben von

Helmut Grunsky

ment with the aid of the latest (though it had been preceded by the electron) microscope. Therefore, it is safe to assume that all we have learned in the field of nucleonics in the last few decades is very little by comparison with what we can confidently expect to learn in the next few decades. (See Appendix E for the complete letter).

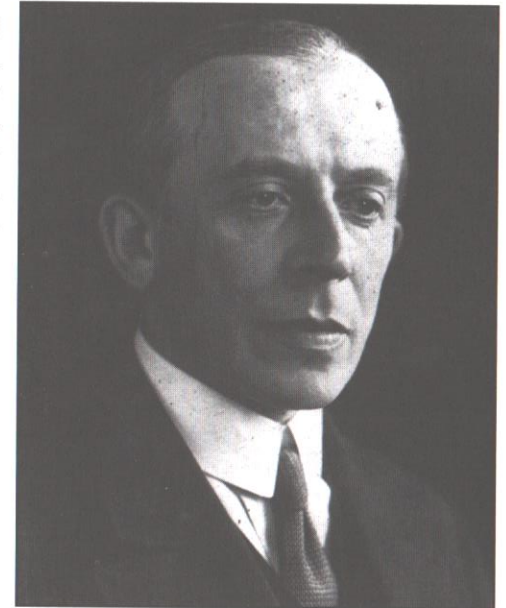
In that same letter, the Rebbe also mentioned that since his academic training "...he has tried to follow scientific developments in certain areas ever since."

The Rebbe kept up with the latest developments in physics to supplement the knowledge he acquired from world-famous professors in Berlin. In 1933, when Hitler came to power, many of these renowned

X.11 Issai Schur, a well-known mathematician who invented the "Schur's Lemma", also taught at the University of Berlin until the Nazis came to power.

faculty members were dismissed. Some were forced to leave the country and some were stripped of their academic standing.

Dr. Erwin Schrodinger, who was not Jewish, resigned his position when the Nazis came to power. He was disgusted by the persecutions inflicted on the Jews. Schrodinger resigned when one of his Jewish assistants was attacked and beaten in the middle of the street.<sup>(28)</sup> Schrodinger left Germany for England and became a visiting professor at Oxford. After World War II, he taught at the Dublin Institute For Advanced studies.<sup>(29)</sup>



X.12 Dr. Richard Von Mises.  
(Courtesy of Harvard University Archives.)

Dr. Hermann Walther Nernst opposed Nazi efforts to discredit Albert Einstein and other Jewish scientists. He told his colleagues that anti-Semitism would sabotage progress in physics and



X.10a Menachem Barash's article in Yediot Achronot (April 24, 1959.)



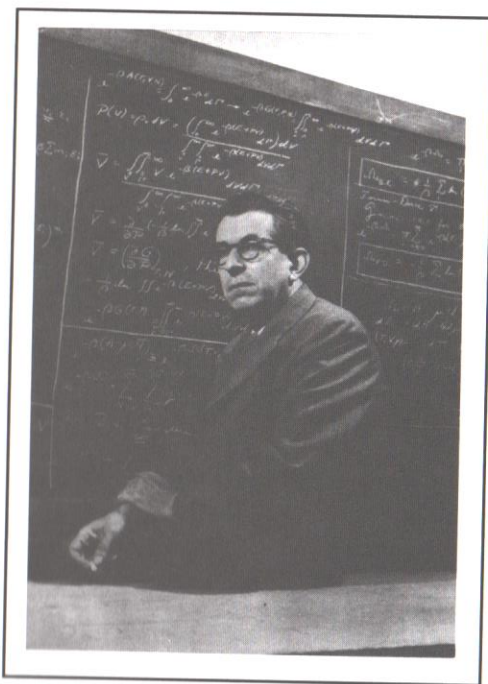
chemistry. Nerst became increasingly isolated due to his anti-Nazi stance and retired shortly after Hitler's rise to power.<sup>(30)</sup>

Dr. Eduard Spranger, the internationally known philosopher and educator of Berlin University, resigned his position in the spring of 1933. Dr.

Baumgardt wrote in his memoirs about Spranger's self-sacrifice:

**To a man like Spranger — a native of Berlin, throughout his life intimately connected with Berlin University, and author of two books on its founder— the decision to give up his chair must have been an act of great pain. He also risked the loss of his pension in this way.** <sup>(31)</sup>

Dr. Louis Carl Heinrich Friedrich Paschen, considered to be the greatest experimental spectroscopist of his time, was also a faculty member of the mathematics department at the University of Berlin.<sup>(32)</sup> Dr. Paschen was born into a Lutheran family. When Hitler rose to power, Dr. Paschen was forced out of the university in May of 1933.<sup>(33)</sup>



X.14 Dr. Fritz London, who taught various courses in Applied Physics at the University of Berlin.  
(Courtesy of Duke University Archives.)

Andere Lehrst tten:  
Seminar  ber Fragen der Atomphysik und -chemie, Prof. Lise Meitner mit Dr. Kallmann, Dr. London und Dr. Hiltard, Do 17-19, pg. (Kaiser-Wilhelm-Institut f r physikal. Chemie und Elektrochemie.) [869]  
Physikalisch-radioaktive Arbeiten f r Fortgeschrittene, Prof. Lise Meitner, Mo bis Fr 9-10, So 9-13, pns. (Kaiser-Wilhelm-Institut f. Chemie.) [870]  
Spektroskopische Forschungsarbeiten, Prof. Grottrian und Dr. Hermann Sch ller, Mo bis Fr 9-17, So 9-13, pns. (Astrophysikal. Observatorium, Potsdam.) [871]  
Arbeiten aus dem Gebiete der physikalischen Chemie und Physik, Dr. Kallmann, Mo bis Fr 9-17, So 9-13, pg. (Kaiser-Wilhelm-Institut f r physikal. Chemie und Elektrochemie.) [871a]  
Spektroskopisches Praktikum, Dr. Hermann Sch ller, So 9-13, pns. (Astrophysikal. Observatorium, Potsdam.) [872]  
Arbeiten  ber H henstrahlung, nur f r Fortgeschrittene, Prof. K hlb rster, Mo bis Fr 9-17, pns. (Meteor.-Magnet. Observatorium, Potsdam, H henstrahlungslaboratorium.) [873]

X.13 Copy of the seminars offered to mathematics and natural philosophy students at the University of Berlin.

The Jewish professors at the University of Berlin — Dr. David Baumgardt, Dr. Hans Reichenbach, and Dr. Kurt Lewin — were all dismissed almost immediately. Another professor, Dr. Issai Schur, a prominent mathematician who taught algebra, linear mathematics and other math courses (see Exhibit IX.1), was also dismissed with the rise of Nazism. Dr. Schur would leave his mark on the world of mathematics with his development of Schur's Lemma. Dr. Schur emigrated to Palestine, where he lived until his death in 1941.<sup>(34)</sup>

There were two Jewish professors at the University of Berlin who were married to each other: Dr. Richard Von Mises and Dr. Hilda Pollaczek. They taught six different mathematics courses at the univer-



X.15 Dr. Fritz London, who taught various courses in Applied Physics at the University of Berlin.  
(Courtesy of Duke University Archives.)

sity. Any student studying geometry, statistics and other basic mathematical courses could not escape having these two professors.. (See Exhibit IX.1 for the courses that they taught.)

When Hitler came to power, Von Mises and his wife were able to emigrate to Istanbul, where he became the director of the mathematical institute at the University of Istanbul. In Istanbul, he rejoined his colleague from Berlin, Dr. Hans Reichenbach. In 1939, Van Mises became a professor at Harvard University, where he remained for the rest of his career. His wife, Hilda, became a rocket engineer for NASA, the American Space agency.<sup>(35)</sup>

Another Jew to be expelled from the university in 1933 was Dr. Fritz London. He had taught various courses in Applied Physics at the university. (See Exhibit X.13) After spending two years in London and two years in Paris, Dr. London was appointed professor of Theoretical Chemistry at Duke University, a position that he held until his death in March of 1954.<sup>(36)</sup>

One of the few Jewish professors allowed to stay on even after 1933 was Dr. Lise Meitner. She remained at the university until 1938. In fact, during that year, she was on the verge of making one of the greatest scientific discoveries of all time, when she had to pack up suddenly and flee for her life. Although most Jewish professors were forced out in 1933, Meitner had two things in her favor. She was an Austrian citizen and she had influential friends in business who were big supporters of the university.<sup>(37)</sup> Despite being allowed to stay on, she was banned from attending seminars and publishing articles.<sup>(38)</sup> She lost all her protection in March of 1938, when Hitler annexed Austria. Meitner could legally neither work nor leave the country, but made a miraculous escape by train through the Netherlands.<sup>(39)</sup>

Until now, we have discussed the Rebbe's family, friends, professors and landlords. What did the Rebbe actually look like during his years in Berlin? For the answer, see the next chapter.



## Chapter XI

### Pictures of the Rebbe during the 1920's and Early 1930's

The old saying goes: "A picture is worth a thousand words." For many years, early pictures of the Rebbe were considered a rare possession. From the era of the 1920s and early 1930s only two pictures were published. One is a purported engagement picture of the Rebbe holding the Previous Rebbe's hand, which will be analyzed in depth. The second picture was published in *Yemei Melech* as a possible picture of the Rebbe. It supposedly depicts the Rebbe standing on a street in Berlin, talking to an elderly gentleman. (See Exhibit XI 1.) There is another picture of the Rebbe playing chess with the Previous Rebbe taken in 1937, which will be discussed in Volume III.

As previously mentioned, the picture that *Yemei Melech* published of two men standing on the street will conclusively be proven not to be a photograph of the Rebbe. Shmuel Krauss, in an article in the weekly publication *Beis Moshiach*, argued that the picture could not be that of the Rebbe since the gentleman in the picture had his coat buttoned left over right and the Rebbe always stressed in his public addresses, as well as in private conversations, to be careful to wear clothes buttoned right over left and not left over right.<sup>(1)</sup> Krauss fails to provide any concrete information about the picture itself. Who photographed the picture? When? Where?

One of the most detailed books about Orthodox Jewish life in Berlin was published in German under the title *Adass Jisroel*.<sup>(1A)</sup> This above-mentioned photograph appears in that book as part of a collage depicting Jewish life in Berlin. The book's photo credits list the photographer of that picture as Abraham Pisarak, a well-known Jewish photographer in Berlin before the war. He took many photographs of Jewish life in Berlin during those years. His daughter, Dr. Ruth Gross, recently exhibited his photographs. The original photograph has no date. Therefore, it can not offer us any information nor prove whether or not it is, in fact, the Rebbe. However, a new picture of the Rebbe will soon be presented that will totally eliminate the possibility of this *Yemei Melech* picture being a true depiction of the Rebbe.

Before presenting the new picture, we must first examine the most widely-accepted, and reproduced picture of the Rebbe with the Previous Rebbe. To Lubavitchers world-over it has become known as the "Rebbe's Engagement Picture". Ask any Chabad Chasid anywhere



XI.1 Picture published in *Yemei Melech* as a possible picture of the Rebbe. It depicts the so-called Rebbe standing on the street in Berlin talking to an elderly gentleman.



...איש אשר רוח בו וסמכת את ידך עליו



כ"ק אדמו"ר שליט"א בתקופת אירוסיו  
עם כ"ק חותנו מוהר"צ נ"ע.

XI. 2 The picture as it appeared in the original *Toldos Levi Yitzchak*. In this original reproduction, the Rebbe appears to be wearing a black hat.

in the world to describe the engagement picture of the Rebbe. They will describe it to you in detail.

The following is a chronology of the publication of this picture.

In honor of the 6th of Tishrei 5737 (September 1976), Rabbi Naftali Zvi Gottlieb published the first edition of *Toldos Levi Yitzchak*, a biography of the Rebbe's father. Among the items published, was a picture identified as having been taken during the engagement celebration of the Rebbe. It depicts the Rebbe holding hands with the Previous Rebbe. Exhibit XI.2 is a reproduction of the picture as it appeared in the original *Toldos Levi Yitzchak*.

In this original reproduction, the Rebbe appears to be wearing a black hat. Nine

months later, in honor of the fiftieth Anniversary of Yud Bais Tammuz (the day that the Previous Rebbe was released from captivity) the *Algemeiner Journal* published the same picture of the Rebbe standing and holding hands with his father-in-law, but with the Rebbe wearing a light-colored hat, not a black one. (See Exhibit XI.3.) When I asked Rabbi Gottlieb where he got this picture, the answers he gave were vague: "Maybe from Tovia Blau or Chanoch Glitzenstein." My question seemed to make Rabbi Gottlieb very nervous. Something strange seemed to be going on with the early pictures of the Rebbe. I then noticed that Naftali Zvi Gottlieb was responsible for changing parts of pictures of the Rebbe. In his original printing of *Toldos Levi Yitzchak*, he doctored pictures of the Rebbe. One of the most famous poses of the Rebbe in the 1940s is a picture of the Rebbe standing near his father-in-law when the Previous Rebbe became an American citizen in 1949. The fact that the Rebbe was actually dressed in a light suit and light-colored hat was a bothersome detail, so the original picture was retouched to show the Rebbe wearing a black hat and a long black *kapote*. Exhibit XI.4 is a copy of Gottlieb's doctored version of the citizenship picture. Exhibits XI.5 a-c are what the true pictures actually looked like.

Not only were the citizenship pictures doctored by Gottlieb, the Rebbe's engagement picture was also changed. Although the eyes and face of the engagement picture are those of the Rebbe, the Rebbe's hat and beard are totally changed. Exhibit XI.6 is a copy of the engagement photograph upside down. Notice that the beard has two different shades. It seems that someone took a black marker and filled in the right side of the Rebbe's face. The shade of the beard on the left side of the Rebbe's face is totally different. An expert from the New York City Medical Examiner's office, Mr. Marcus Boronat, also pointed out that the shadows in the picture do not fall properly. The artist, in his touch-up, blocked out the Rebbe's right ear.



דער פריערדיגער ליובאוויטשער רבי האלט ביי דער האנט דעם אייניקען ליובאוויטשער רבי'ן.

XI.3 Nine months later, the *Algemeiner Journal* published the same picture of the Rebbe standing and holding hands with his father-in-law, but with the Rebbe wearing a light-colored hat, not a black one.

In the last twenty years, this picture has become one of the most reproduced pictures in Chabad-Lubavitch publications, so much so that in the 1988, the painter Raphael Nouril made an oil painting based on this picture. (See Exhibit XI.7.) The advertisement published in many Chabad publications, offering copies of the painting for sale, mentions the Rebbe's reaction when he was shown the original:



XI.4. This is a copy of Gottlieb's doctored version of the citizenship picture.





XI.5 a-d This is what the true pictures actually looked like.



XI.5 c



XI.5 b



XI.5 d



'SPASIBA' Thank you very much for showing this to me.

This is my picture you painted. Thank you very much for showing it to me. This painting should be a good start to double-up your effort to spread Yiddishkeit through your paintings with the help of your Mrs.

It also claimed that the Rebbe commented: "It is better than the original".

The advertisement also mentions that the "original work, when presented to the Rebbe by the artist, brought tears of joy to the Rebbe's eyes."<sup>(2)</sup>

People who saw the Rebbe during those early years insist that the person in the engagement picture is not the Rebbe. My great-great uncle, Avraham Schreiber, was very close to the Rebbe in France and told me on various occasions that the man in the picture is not the Rebbe. Also, the Previous Rebbe's grandson, Sholom Ber Gourary, who lived with his uncle, the Rebbe, for almost a year in Berlin, was very adamant that the man in the picture was not the Rebbe. This may be due to the fact that the engagement picture had been doctored. At this same photo sitting, there was another photo taken of the Previous Rebbe sitting at a table with his wife, Rebbetzin Nechama Dina. (See Exhibit XI.12.) The background seems to be the same as the engagement picture. The engagement picture is a bad touch-up job and does not depict the Rebbe correctly.

I was determined to hunt down a picture of the Rebbe in Berlin. After years of research, and dozens of trips to foreign countries, I hereby present to you a picture of the Rebbe taken circa 1928, when he enrolled as a student as at the University of Berlin. (See Exhibit XI.8.)

This picture of the Rebbe bears a clear resemblance to the Rebbe's offi-



XI.6 This is a copy of the engagement photograph upside down. Notice the different shades of the beard.

cial naturalization picture. The naturalization picture was kept at the National Archives in Bayonne, New Jersey. Two Lubavitchers men went to the National Archives in Bayonne and removed the Rebbe's citizenship picture from the application. One of them then decided to publish

## Concord Magazine Publications presents to the public this high quality print in full color of the unique painting of the "The Two Rebbes" painted by Raphael Nouril 1988

*The best present for any occasion*



These are the Rebbe's comments when he was first shown this painting at his home:

"SPASIBA" Thank you very much for showing this to me.

This is my picture you painted, Thank you very much for showing it to me. This painting should be a good start to double-up your effort and spread Yiddishkeit through your painting with the help of your Mrs.

### "A Happy Occasion"

This beautiful print from an original painting by Raphael Nouril painter to the late Shah and other members of the Iranian Royal family. The artist who painted a portrait of the Lubavitcher Rebbe and elicited the Rebbe's comments, "It is better than the original".

The painting entitled "A Happy Occasion" is a portrait of the Lubavitcher Rebbe at his engagement together with his father-in-law, the previous Rebbe. The original work when presented to the Rebbe by the artist brought tears of joy to the Rebbe's eyes.

These prints with an image size of 21" x 15", themselves works of art reproduced to the exacting standards of the artist are available for a limited period at the special price of \$50 unframed, including postage and mailing. For more information telephone 044 81 800-0022 or fax 044-81-809-7324. Send your checks made payable to FSC Portrait. Concord 107/115 Stamford Hill. London N 16 5 RP UK.

Local distributor - Merkos Kehot Books, 291 Kingston Avenue, Brooklyn, New York 11213. Tel: 718-778-0226. Fax: 718-778-4148.

To place an order for "A Happy Occasion" print please complete the form below:

PLEASE PRINT CLEARLY

Name .....

Address .....

Enclose payment of .....

Payment by cheque ☐ Visa ☐ Mastercard ☐ Access ☐ Card No. .... Exp. Date .....

*The painting and this print are copyrighted. Unauthorized duplication is a violation of applicable laws and is against Halacha.*

the Advertisement which appeared in various Chabad publications attempting to sell copies of the oil painting made by Raphael Nouril.



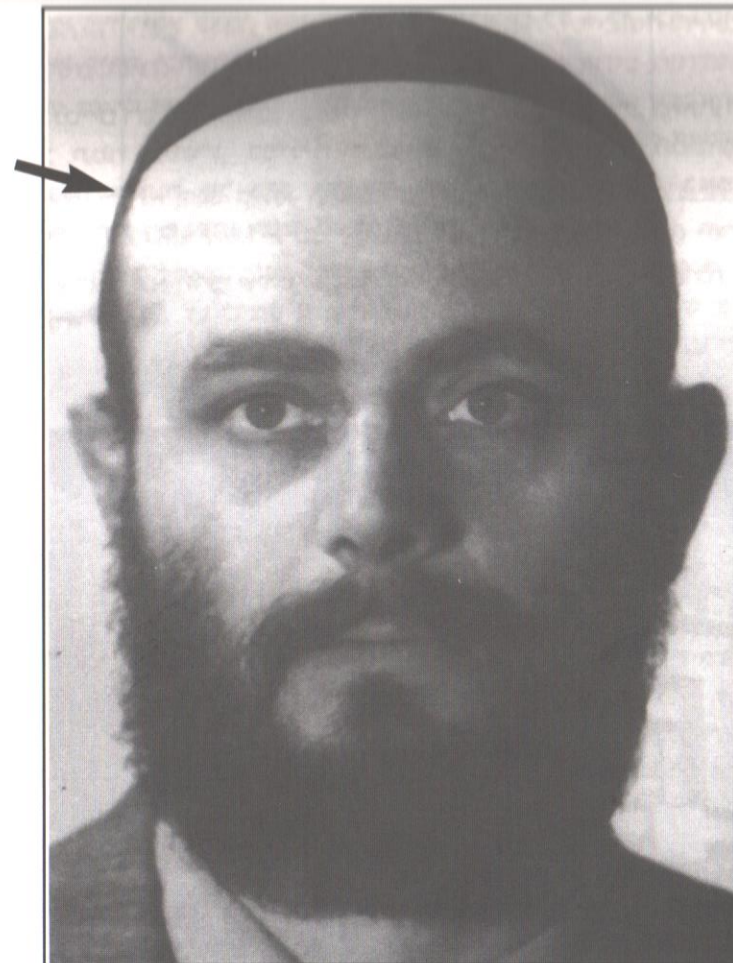


XI.8 Picture of the Rebbe taken circa 1928, when he enrolled at the University of Berlin.

picture and had an artist draw a *Yarmulke* (skull cap) on the Rebbe's head. It was then published in *And He Will Redeem Us* (See Exhibit XI.9 for a copy of the citizenship picture).

The Rebbe also applied for an American passport in 1947. (See Exhibit XI.10 for a copy of his Passport picture and XI.11 for a copy of his application). Note the clear resemblance between the three pictures, which are:

1. The Rebbe's picture as a student in the University of Berlin. (circa 1928 ).



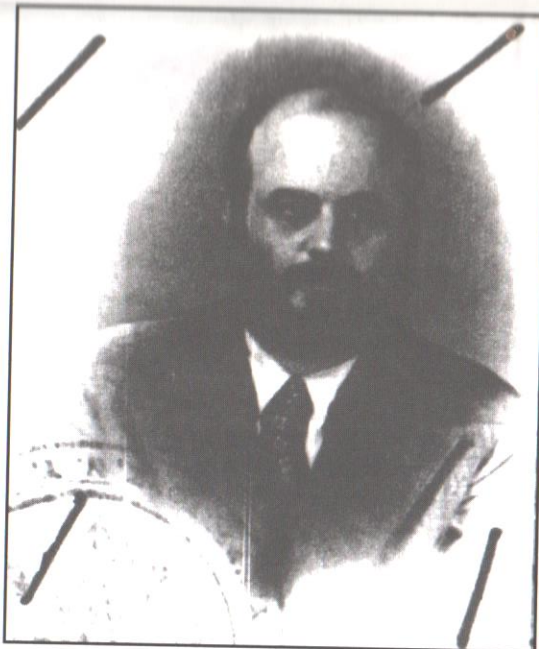
XI.9 One of those who stole the Rebbe's naturalization picture from the National Archives decided to publish the picture and had an artist draw a *Yarmulke* (skull cap) on to the Rebbe's head. It was then published in *And He Will Redeem Us*.

2. The Rebbe's naturalization picture, for which he used an old picture of himself (circa 1938).
3. The Rebbe's passport picture (circa 1947).

This clearly indicates that the photo of the Rebbe at the University of Berlin is, in fact, the Rebbe.

Now that we have determined what the Rebbe looked like during his engagement, it is time to discuss the Rebbe's wedding.





XI.10 A copy of the Rebbe's passport picture

XI.11 A copy of the Rebbe's passport application.



XI.12 The Previous Rebbe sitting at a table with his wife, Rebbetzin Nechama Dina.

(From the Algemeiner Journal, July 15, 1977)



## Chapter XII

### The Rebbe's Wedding

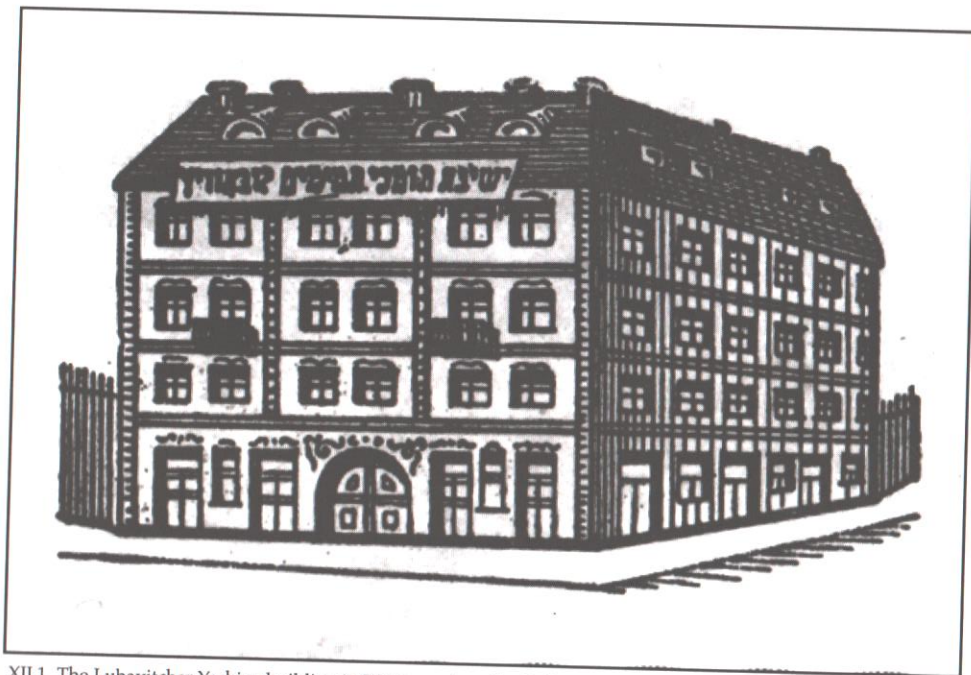
The four year engagement of the Rebbe and the future Rebbetzin finally ended with marriage in Kislev 5729, (November, 1928). The lack of sufficient funds to make a wedding fit for a major Chasidic dynasty had been the chief reason for the delay. Even after the Previous Rebbe had arrived in Latvia, making the wedding had not been his top priority. Helping his Russian brothers was first on the Previous Rebbe's agenda. This is evident from the many meetings he had with well-known Orthodox rabbis on his arrival in Latvia, as well as from the letters he wrote during the first few months after leaving Russia.<sup>(1)</sup> The Previous Rebbe's secretary, Rabbi Yechezkel Fagen, wrote a letter to the head of Agudas Chasidei Chabad of America at the time, Rabbi Yisroel Jacobson, which describes the lack of financial means to make a wedding:

I am writing to you in secrecy, do not reveal how severe the circumstances are...Although until now they have not told me about it. Sooner or later, a month earlier or later the wedding will have to be made. And with what [meaning where will they get the money to make a wedding]?<sup>(2)</sup>

By September, 1928 the money was finally raised and the wedding date was set for the 14th of Kislev (November 27, 1928). Invitations were sent out a month in advance. For such a prestigious wedding, there was more than one type of invitation. There was an invitation designed for the many Russian Chabad Chasidim who were behind the Iron Curtain. They obviously could not partake in the ceremony, but the invitation was a kind of gesture to them. It stressed that they, too, should have gatherings in their own towns while the wedding was taking place. Thus, although they would be separated physically, they would be united in spirit. The following is a translation of a paragraph of this invitation sent by the Previous Rebbe to his Russian brethren:

Due to circumstances which are not in our control, we cannot fulfill the desire of our hearts and rejoice together physically in the same location as on previous occasions when we were together.

I ask of you, my beloved people, that in your locations, may G-d be with you, you should all congregate in one place. In one of your synagogues or places in which you study Torah together, you should also rejoice together...Although we will be physically separated our souls



XII.1 The Lubavitcher Yeshiva building in Warsaw where the Rebbe and Rebbetzin Chaya Mushka were married.

JESCHIBOTH

**„TOMCHEJ - TMIMIM“**

(TALMUDISCHE HOCHSCHULE)

WARSAU, MLAWSKA 7.

Telefon 11.05-68.

„תומכי-תמימים“

ליו באוויטש

בוארשא, מלאווסקא 7, טעל. 11.05-63.

נוסדה ב' ניסן תרפ"ח.



ה'תש"ח

אל ידידינו אל דיבא אחר ואחר  
הו' עליהם יחיו. ויתעונו על רוב טוב באתר.

אברה אהוי על כל הטוב אשר גלגלו. ובחסדו הגדול ובענין קטן  
בת הכלה הגדולה ג' ח' גושקא תחי' עם ק' החתן שבה הרב ג' עמח אנה  
בן הרב הרב' הפורסם גוהר' לוי יצחק ש'טא ש'אחראה.  
ה' חופה תה' במה' אנה' ביום השלישי ארבעה עשר יום  
אחד בסוף. הבא עלינו ואל כל ישראל יחיו. אטובה וברכה. בחצר של  
הישיבה תושב' תגיד' ב'אחראה' יצ' אשר ב'ית ווארשא יצ'.  
וה' היות אשר ג'טא' סגולה ב'ה' תלוות בנו. אי אפשר  
להם ולנו. אלאות ג'טא' אברה' וברכה הט' י'שח יח' בקרוב גקום.  
באשר ה' ג'א' וג'קום.

י'אלו בא ידידינו אנה' אשר בג'ח' הט' ג' עליהם יחיו.  
א'ק' ב'קום ג'קום ג'קום. ג'אח' א'ק' ב'קום. באחד הב' ב'קום. או ב'ה'  
ג'ר' ב'קום אשר י'ח' א'ה' א'ק' ש'ה' כל אנה' ו'ג'ח' תורה. ב'קום  
א'ה' ב'קום. בא'ה' א'ח'ה' ב'ח'ה' ו'ג'ח'.

ל'י' ב'ר' א'ה' ב'קום ידידינו. ג'ק' ב'קום. ג'קום א'ה'  
ק'ר' ב'קום. ג'קום ב'קום. ג'קום. ג'קום. ג'קום. ג'קום. ג'קום. ג'קום.  
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ה'ר' ב'קום. ג'קום. ג'קום. ג'קום. ג'קום. ג'קום. ג'קום. ג'קום.

XII.3 Another version of the wedding invitation was sent out to selected groups, in honor of the Rebbe's wedding.

יוסף יצחק שניאורסאהן

ליובאוויטש

שני' ר'ש' - ל'ס'ה'

I. SCHNEERSOHN  
LIUBAVITSCH  
s. Z. Riga, Lettland.

כה

ה'תש"ח תב"ט י"ג

י'ג' ב' ח' א'ה'  
א'ה' א'ה' א'ה'

באשר זיכני חסי' בנשואי ב'ה' חכלה הסחוללה ס' ח'י'  
סוסקא ח'י' עם ב'ג' חחתן ש'ב' חרב ס' סנחם סענדל ב'ן חר'ח'  
חר'ח'ג' ספוק'ס' סוחר'ר' לוי יצחק סלי'ס' א' שניאורסאהן.  
חרופה ח'ח'י' בעז'ח'י' לס'ס' ב'יום השלישי ארבעה עשר לחדש  
בסלו ב'א'ע'ל. ב'ח'ח'ר' של ח'ישיבה. תושב' תגיד' ב'א'חרא' יצ' אשר ב'ית ווארשא יצ'.  
י'אל לקחת חבל בשס'ח'ינו. ויכרך א'ח' חזון יחיו. כי יכנו  
ב'יח' ב'ישראל על יסודי ההורה וחס'ח'ה' סא'ח'רים י'ה' ב'ר'ר'  
י'שרים י'בורך. ובכל מ'וב' ב'נו'ר'. ב'ז'כ'ח' י'כ'ח'נו ר'ב'ח'נו ח'ק'  
וצוקללה' ח' נכ'ט' זי'ע' ועל כל ישראל ד' עליהם יחיו.

י'ג' ב' ח' א'ה'  
א'ה' א'ה' א'ה'

XII.2 A few different versions of the wedding invitation were mailed out in honor of the Rebbe's wedding.



בעוה"ת

אורה לדי על כל המוכ אשר גמלנו ונחמדו הגדול  
זכני בנשואי בתי הכלה המהוללה ש' ח' מושקא חת' עם  
ב'ג' התחן ש'פ' הרב ש' מנהם מענדל בן הריהה הדינה  
המפורסם כוהר"ר לוי יצחק ש"ט"א שניאורסאהן.

התופה הדי בעוה"ת לטו"ט ביום השלישי ארבעה  
עשר ימים לחדש כסלו. הכא עלינו ועל כל ישראל יחיו. לטובה  
ולברכה כהחצר של הישיבה "תומכי תמימים" דליובאוויטש  
יצ"ו. אשר בע"ה ווארשאו יע"א. בשעה החמישית. בשעה טובה  
וכצלחת.

בשבתה וס"ב לבג אקרא לירידי ובכירי אשר  
וואילו נא לשבח אתנו יחדיו. ביום שבתה לבגנו. ולברך  
את חוג יחיו. ואותנו כולנו. בברכה כז"ט. וחיים מאושרים בנשבות  
ורוחניות.

האל המוכ. הוא יתברך. יברך את כבודו ואנשי ביתו  
יחיו. בהוך כלל אחבי יחיו. ככרכות מיליפות מנשש ועל כשר.

טוקים ומכבדים

יזכר יצחק שניאורסאהן.

XII.4 A third version of the wedding invitations was sent out for the general public.

will unite and be connected.

This emotional invitation conveys the mood of the time. Many beloved Chasidim, family members and close friends would not be able to make it to the wedding. In fact, the Rebbe's parents were not at his wedding because the Russian government would not let them out. The Rebbe's parents would not dance at any of the children's weddings. They could not attend the Rebbe's wedding, nor would they attend the wedding of the Rebbe's brother, Leibel, in Tel Aviv in 1939.

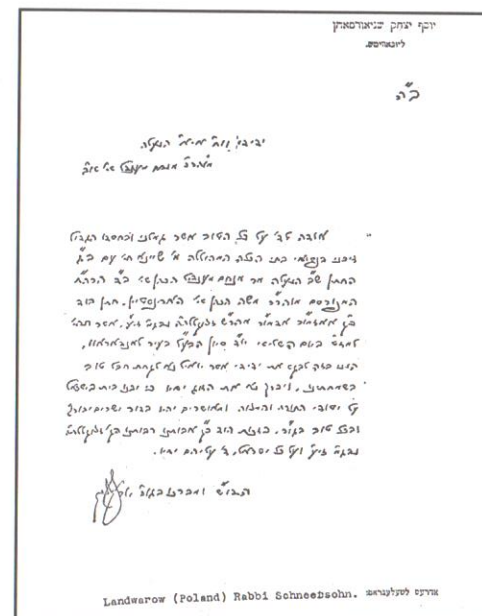
The Rebbe did not have any of his immediate family present at his wedding. The wedding was bittersweet: happiness mixed with sadness at not having many close family members, friends and Chasidim present.

There were three other versions of the wedding invitation for Chasidim, family and friends who lived in Riga and Warsaw. A printed invitation was sent to all the Chabad Chasidim of Warsaw. This was considered the standard invitation.

The formalities of the wedding, and even the words used in the invitations, were rooted in sentimentalism. The wording of the Rebbe's wedding invitation was copied from the Previous Rebbe's invitation.<sup>(3)</sup> Similarly, the wedding invitation of the youngest daughter of the Previous Rebbe, Shaina (Sonya) was also copied from her father's wedding invitation. (See Exhibit XII.5.)

The initial Hebrew letters of the four paragraphs of the invitation comprised the word *Ahavah* - Love. The Rebbe once commented that this issue of *Ahavah* comprising the opening letters of his invitation was kept quiet so that it did not give the wrong impression.<sup>(4)</sup>

The second of the three invitations circulating among Chasidim of Warsaw and Latvia was a more personalized one. The Previous Rebbe sent the printed invitation with a hand-written comment and signature asking the recipient to attend.<sup>(5)</sup> All of the alumni of the Yeshiva Tomchei Tmimim received this invitation. However, the Previous Rebbe did not sign his signature at the bottom of their invitations.



XII.5 The wedding invitation of Shaina, the third daughter of the Previous Rebbe.



# THE SHTETL IS SLEEPING

A treasure trove of Jewish history, unearthed in an old church in Lithuania, chronicles a vanished way of life.

BY JEFFREY GOLDBERG

FOR 50 YEARS, AN ABANDONED CATHOLIC CHURCH IN Vilnius, Lithuania, concealed a bittersweet treasure—a crypt of Jewish memory, the lives of millions of Jews told in words and pictures. Before the destruction of Europe's Jews, Vilnius (Vilna in Yiddish) stood as their Jerusalem, home to sages, scholars and the research institute YIVO, which recorded Jewish history as it was happening. As the Germans moved on Vilnius, those Jews who could fled. The scholars of YIVO (the name, pronounced YEE-vo, is an acronym, in Yiddish, for Jewish Scientific Institute) were among these refugees, leaving behind the poems, letters, plays, photographs, posters and holy books of generations.

The YIVO collection was presumed missing during the Holocaust; much of it was seized by the Nazis. Some of it, though, had been safely hidden. In 1947, a portion of the archives was shipped to YIVO's new headquarters in New York. The rest remained lost and forgotten until the late-1980's, when word reached New York that old YIVO documents had been discovered in a church that the Lithuanian national library was using for storage.

All told, there were 200 boxes of ephemera, much of it in deplorable condition, and 100 Torah scrolls, their mantles missing. "It was one of the most chilling things I've ever seen," says YIVO's research director, Allan Nadler. "In this damp church full of Catholic iconography, these Torah scrolls lying naked on shelves."

YIVO asked the Government of the newly independent Lithuania to return the collection to New York, but Lithuanian nationalists objected. They argued that the documents, though nearly all of them were in Yiddish or Hebrew, were part of their national heritage.

"Documents belong to the territory in which they were collected, and YIVO was born in Vilnius," says Alfonso Eidintas, the Lithuanian Ambassador in Washington. Yet the Ambassador acknowledges in virtually the same breath that "We have no one in Lithuania who can read them," and he notes the special circumstance of YIVO's request: "History was so sad that YIVO was forced to move to New York."

An agreement was struck that allowed the documents to be shipped to New York, where they will be identified, microfilmed and returned to Lithuania. (The Torahs remain in Vilnius.) The first shipment of 35 boxes, which arrived in February, contains extraordinary artifacts, including handwritten accounts of pogroms in Ukraine that had gone otherwise unrecorded. The YIVO archivists were busy even in their final days, collecting documents from the Vilna ghetto's Judenrat, the Nazi-appointed Jewish council.

But the collection is not unrelentingly bleak; indeed, it reveals the full complexity and joy of Jewish life in prewar Europe. Angry letters between rabbis and congregants; a program from the Charleston ball of the Warsaw journalists' union; an invitation to the 1929 wedding of Rabbi Menachem Mendel Schneerson, in Warsaw; even love poems collected in remote villages. "The shtetl is sleeping/The farm is shut/I come to you in the night," begins a poem by Gittel Parkas of Bialystok.

The rediscovered YIVO archive lets Jewish Europe be remembered not only for its murdered citizens and defiled Sabbaths. It also stands as a quiet suggestion that the enormity of the Holocaust can be communicated without glass and steel museums of martyrology, but by displaying, simply and unobtrusively, pieces of paper like these. ■



## WORSHIP

The membership register of the Palm Society of the city of Brest, Poland, circa 1880. The society promoted the study of the Book of Psalms.



## COMMERCE

A flyer extolling the virtues of Ezra Zeligman's "machine made" matzoh, from the 1930's. Zeligman, in Lodz, boasts of maintaining the "highest European standards" and using "Brother Kowalski's No. 1 Flour."



## MOURNING

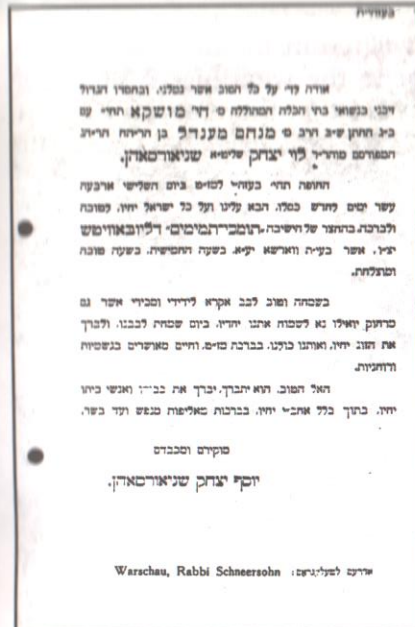
A ticket to the funeral of the Yiddish writer Sholom Aleichem, which took place on the Lower East Side of Manhattan on May 15, 1916. It was not uncommon for ephemera from around the world to land in the YIVO archive in Vilnius.

XII.6 Article in *The New York Times Magazine* which mentions the discovery of a copy of the invitation to the Rebbe's wedding in the newly discovered YIVO Vilna collection.

With the fall of Communism, the YIVO Institute in New York received from the Lithuanian government its Vilna collection that was lost during World War II. Among the items found in the collection was an invitation to the Rebbe's wedding, which someone at YIVO had received.

*The New York Times* wrote about YIVO's historic find as follows:

For 50 years an abandoned Catholic church in Vilnius, Lithuania concealed a bittersweet treasure...200 boxes of ephemera, much of it in deplorable condition...the collection is not unrelentingly bleak; indeed



XII.7 Copy of the Invitation discovered in the Vilna Collection.

obtained. Since the Rebbe and Rebbetzin were to be married in Warsaw, they had to file for a marriage certificate there. The Rebbe and Rebbetzin were legally married on November 13, 1928, in Warsaw. This information was provided by the Rebbe himself in his citizenship papers. In the Declaration of Intention it states: I am married: the name of my wife - Haya: we were married on 11/13/28 in Warsaw, Poland." This means that on Tuesday, Rosh Chodesh Kislev, the 13th of November, a little more than two weeks prior to the wedding, the Rebbe and his bride were in Warsaw. The Polish National Archives, known as the "Archiwum Akt Nowych", in a letter to the author, confirmed that the Rebbe's marriage application was destroyed during World War II. (See Exhibit XII.11).

The Rebbetzin and her mother, Nechama Dina, remained in Warsaw for two weeks in order to shop and prepare for the wedding.<sup>(7)</sup> The Rebbe returned to Riga.

Among the many Jewish customs relating to a wedding is the writing of the *Tenoyim* (written condition relating to marriage). The writing of these *Tenoyim* is considered the formal binding agreement that the bride and groom will marry each

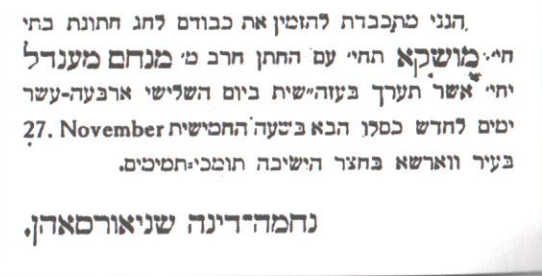
it reveals the full complexity and joy of Jewish life in prewar Europe. Angry letters between rabbis and congregants, a program from the Charleston Ball of the Warsaw journalists' union; an invitation to the 1929 wedding of Rabbi Menachem Mendel Schneerson, in Warsaw... (6)

The invitations were dated the 17th of Cheshvan (Oct. 31, 1928). On the day that the invitations were being sent out from Riga by the Previous Rebbe, the Rebbe was not in Riga. He was at registration for the spring semester at the University of Berlin. (See Exhibit III.15a.)

In fact, for most of the month prior to the wedding, the Rebbe was not in Riga. According to the law at the time, in addition to the religious marriage, a civil marriage certificate had to be

obtained. Since the Rebbe and Rebbetzin were to be married in Warsaw, they had to file for a marriage certificate there. The Rebbe and Rebbetzin were legally married on November 13, 1928, in Warsaw. This information was provided by the Rebbe himself in his citizenship papers. In the Declaration of Intention it states: I am married: the name of my wife - Haya: we were married on 11/13/28 in Warsaw, Poland." This means that on Tuesday, Rosh Chodesh Kislev, the 13th of November, a little more than two weeks prior to the wedding, the Rebbe and his bride were in Warsaw. The Polish National Archives, known as the "Archiwum Akt Nowych", in a letter to the author, confirmed that the Rebbe's marriage application was destroyed during World War II. (See Exhibit XII.11).

The Rebbetzin and her mother, Nechama Dina, remained in Warsaw for two weeks in order to shop and prepare for the wedding.<sup>(7)</sup> The Rebbe returned to Riga.



XII.8 Invitation sent out by Rebbetzin Nechama Dina in honor of the wedding.



[illegible]

The letter from Reb Leivik, dated the sixth of Kislev, congratulating his son on the news of the *Tenoyim*, is interesting. Since that letter does not begin with the words, "your letter has arrived", it is possible that the news was cabled to the Rebbe's parents. Since the 3rd of Kislev was a Friday it is possible that the cabled message first reached Yekaterinoslav on Monday, the 6th of Kislev. These letters do seem to indicate that possibly the *Tenoyim* were written on the 3rd of Kislev.

Although the date of the *Tenoyim* remains unclear, it did take place in the weeks prior to the wedding. The Rebbe's father, who could not leave Russia to attend the wedding,

other. These *Tenoyim* are customarily written in the days and weeks prior to the wedding. It had been reported that the date of the writing of these *Tenoyim* was Friday, the 3rd of Kislev (November 16, 1928), eleven days before the wedding.<sup>(8)</sup> However, this is questionable, since the Rebbetzin and her mother were in Warsaw already two weeks prior to the wedding. It is unlikely that the *Tenoyim* were written without the presence of the bride and her mother. Furthermore, it is unlikely that the Rebbe and his bride would obtain a civil marriage certificate prior to the *Tenoyim*. As mentioned before, the Rebbe's civil marriage took place on November 13, 1928, Rosh Chodesh Kislev, whereas the purported date of his *Tenoyim* was the 3rd of Kislev.

wrote touching letters to his oldest son, the Rebbe. In one letter he wrote:

**To My Beloved Dear and  
Precious Son, The Groom  
Menachem Mendel**

**Mazel Tov! Mazel Tov!**  
**Mazel Tov!** to you and your  
 bride Miss Chaya Mushka  
 upon your writing of your  
 Tenoyim. May G-d help  
 that it should bring you  
 success physically and  
 spiritually. And may this be  
 broken, forever... "(9)

There were other letters in which the Rebbe's father wrote to his son with detailed instructions about how to prepare for the wedding. He advised him on what to learn before the wedding, and when he should go to the *mikvah*. He instructed him to wear the *Rabbenu Tam Tefillin* (a second set of phylacteries in which the scrolls are organized according to the opinion of the *Rabbenu Tam*) and to wear a *kittel* under the *chupah* (a white gown customarily worn by Orthodox Jewish men on various occasions).

[illegible]

לפנינו אנרות קודש לוי יצחק

[illegible]

מברק י"ד כסלו, תרש"ט.  
שניאורסאהן מעזרל, ווארשע.

[illegible]

XII.12 Reb Leivik's letter to the wedding, addressed to his son - the Rebbe.

Wzrostem ok. 1976.06.04

RZECZPOSPOLITA POLSKA  
Urząd Starej Cytelnicy  
w m.st.Warszawie  
ODDZIAŁ BRODOWIECZE  
Nr 24-5-1/49/96

ZAGNIADZENIE

Urząd Starej Cytelnicy w m.st.Warszawie Oddział Środowiskowe zaświadkuje, że  
kniaga małżeństw z roku 1928 od [ do XIII Komisarzu b.PP w Warszawie  
nie posiada.W posiadanych księgach akt małżeństw na randzisko SCHNEERSON Mendel  
I HAYA MORISIA nie figuruje.

Kierownik  
Urzędu Starej Cytelnicy

Stary Kłownik  
m. Władysław Olszewski

URZĄD STAREJ CYTELNICY  
W M.ST. WARSZAWIE

XII.11 Correspondence and certificate from the Polish National Archive confirming that the Rebbe's civil marriage application was destroyed in the Second World War.

The most surprising instructions which the Rebbe's father gave him were about wearing a *kapote* (knee-length black coat, customarily worn by Chasidim). The Rebbe did not want to wear a *kapote*. This may have been due to the fact that the Rebbe was living in secular Berlin and wearing a *kapote* was completely uncommon. The Rebbe's father, in his letter to the Rebbe, asks him to at least wear the *kapote* under the *chupah*. The following is a translation of the Rebbe's father's request:

...Under the chupah you should wear a new *kittel*, as it is understood that I had wanted that you should wear the *gartel* (belt worn during prayer) made from the







[illegible][illegible][illegible]

מערדער פון איטא  
איז פאר'ן קר'ן

פראצעט עהנליך צום בעריד  
אנרי טארעס דעקט אז  
פאשיסטישער דעגרוונג

פארן דאנערשטאג, א פראצעדור  
דאס איז עסוואס עניני צדק, בערלין  
עסן שווערצבארד פראצעדור, אין נא  
דאס פארענדיגט ניווארען אין פאר  
וועלכעקייט אין בערלין פאר  
פארקט ניווארען ערשט דעם, ווע  
ער פארטייליגט אין אויך דעם פאר  
עוועל. אנרי טארעס און דעם פאר  
דאס וועלכע איז אן עניני צדק.

[illegible]

ננכה אויף התונה  
פון לובאוויטשער  
רבי'ס טאכטער

[illegible][illegible][illegible]

6:30 in the morning his father-in-law, Rabbi Avraham Schneerson of Kishinev arrived on the Romanian rail line.

Together with the Lubavitcher Rebbe also came from Riga: the Choson [groom], and the Rebbe's family. Dozens of Chasidim from Riga also came along.

Cars were waiting to take the Rebbe and his family to the Karkovski Hotel on Bielinski Street. The Choson is staying in a different hotel. The Choson's father, the Yekaterinoslaver Rabbi, Rabbi Levi Yitzchak Schneerson could not come for the wedding.

The wedding ceremony will take place at the Lubavitcher Yeshiva and the reception will take place at the hall on Panska 35. The wedding ceremony will take place today at five in the afternoon in the Yeshiva, where all the rooms have been fixed up in anticipation of the wedding. A large crowd of guests from this country, as well as from other countries, are expected.

Together with the Lubavitcher Rebbe were also traveling: the Groom, the Rebbe's son-in-law, Rabbi Schmaryahu Gourary, who was here in Warsaw just a few days ago, the Rebbe's mother and two of his daughters and the grandson. There also arrived from Riga dozens of Lubavitcher Chasidim.

The welcoming of the Rebbe was done in the usual Lubavitcher style, without shaking the Rebbe's hand. The large crowd formed a long passageway for the Rebbe and his family to walk by.

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The wedding ceremony will take place at the Lubavitcher Yeshiva, and the reception will take place at the hall on Panska 35. The wedding ceremony will take place today at five in the afternoon in the Yeshiva.

XII.16 The New York Yiddish newspaper, *Der Morgen Journal* reported the Rebbe's wedding.

Both of these newspaper articles provide us with important details about who arrived for the wedding. Each article lists certain details which the others does not. For example, *Der Yud* told us about the Previous Rebbe's father-in-law, Rabbi Avraham Schneerson, arriving in Warsaw at 6:30 Monday morning.<sup>(16)</sup> This information was not given in *Der Haint*, which unlike *Der Yud*, listed the individual members of the Previous Rebbe's family who arrived on the train..

Besides the above two articles announcing the Previous Rebbe's arrival in Warsaw, another article on the subject appeared in the Warsaw daily *Moment* (see Exhibit XII.15 for a copy of the article). The article provides information similar to the other two articles.

The Rebbe's wedding had a bittersweet feeling not only because his family wasn't there. Rabbi Avraham Schneerson had arrived in Warsaw with money and an original handwritten letter of the Baal Shem Tov, the founder of the Chasidic movement. His plan was to give it as a wedding present to the Rebbe and his granddaughter, the Rebbetzin. However, this was not to be. Poland was famous for its thieves. At the wedding, the rare manuscript of the Baal Shem Tov was stolen.<sup>(17)</sup> The theft of the



נעוואליסער געדיענג - א נאכער מלוואן מאלי-  
צאמבען קענען זיך גיט פון עצה נעמען - דר גרא-  
דעווערס קעמאני - שווענע נכים ארייפיען און  
דעם ליבאוויטשיס שווער ווערס באננעם, מען  
נעהמט ביי איהם צו דאס נעדר און דאס דרשה  
נעשאנען.

\_\_\_\_\_

The London daily *Die Zeit* in its December 2, 1928 issue also reported in detail about the theft of money and manuscripts from Rabbi Avraham Schneerson. The following is an excerpt of the article in *Die Zeit*: (See Exhibit XII.18)

.... Pickpockets steal from the Lubavitcher Rebbe's father-in-law money and an intended wedding present

The thieves knew that many Chasidim would be attending the big wedding. They therefore, decided to clean out the houses of some Chasidim who would not be home. The Warsaw newspaper *Der Haint* wrote about all the Chasidim who were robbed by burglars while they were attending

צווישן גרויסען ח' יישובן וואס מען האט שפרייטער נישט - און צווישן זיי איז  
אין רובים אויף דער זידנה.

**שיסעריי צויליב א דרייטע גנבה איז פ. ה. א.**

The Warsaw newspaper, the Moment reported in detail about the theft of money and manuscripts stolen from Avraham Schneerson shortly after the *Glunch*.

## Theft At The Wedding of The Lubavitcher Rebbe's Daughter

Warsaw (through our European Bureau in London), Thursday.- The Chasidic world is boiling over what was stolen in Warsaw at the Lubavitcher Rebbe's daughter's wedding. The Rebbe's father-in-law from Kishinev had brought a rare handwritten manuscript from the Baal Shem Tov. It was stolen and until now the thief has not been caught.

222





XII.19 The Warsaw newspaper, *Der Haint* reported about the Chasidim who were "cleaned out" by thieves while attending the wedding.

the wedding. The following is a translation: (See Exhibit XII.19)

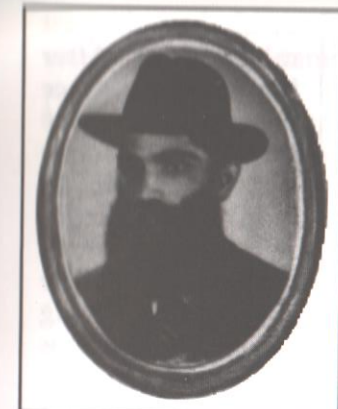
A good time was had by a group of thieves who, at the time of the wedding ceremony, were at work. Amongst the houses which they stole money and documents from were: H. M. Rothstein (Marshalkovska 140), H. Levitt (Nalevski 7), by the Rakshiker Rabbi, Rabbi Shainen and others.

One thief was caught in middle of his work and was arrested.<sup>(19)</sup>

Yet this was not all that was stolen the night of the Rebbe's wedding. The Rebbe's *Ketuba* (marriage contract) also disappeared during the wedding. It had to be rewritten that same night.<sup>(20)</sup>

The most probable reason for such a rash of robberies the night of the wedding had to do with the fact that many famed personalities were in attendance. In fact, the *Moment* reported in its Thursday (November 29th edition) "In the last four days, there were over 200 cases of pickpocketing in Warsaw."<sup>(21)</sup> Already on Monday, besides the trainload of people who arrived from Riga, others arrived from different countries. Besides Rabbi Avraham Schneerson, who arrived from Kishinev, Rabbi Menachem Mendel Gourary arrived from Romania.<sup>(22)</sup> The newspaper *Der Haint* also indicated that guests arrived for the wedding from Berlin and Paris.<sup>(23)</sup>

The fact that Monday night, (the night before the wedding) there was a special gathering in the Lubavitcher Yeshiva also added to the publicity



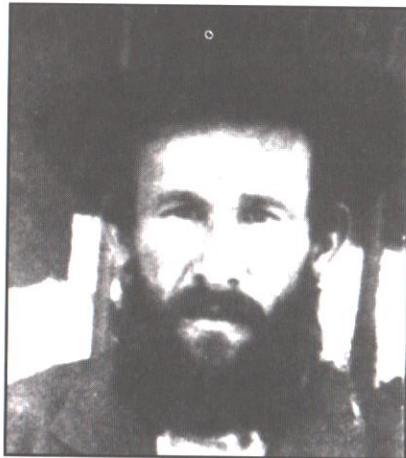
XII.20 Rabbi Shraga Feivel Zalmanov.

Rabbi Shmuel Zalmanov in his memoirs describes the gathering of Monday night (see Exhibit XII.22):

At eight o'clock was the gathering called 'The Choson Meal' for the students of the Yeshiva. To this meal came the Rebbe [a reference to Rabbi Yosef Yitzchak], the groom, the son-in-law, Rabbi Schmaryahu Gourary, family and close friends. Also many Lubavitcher Chasidim came to see the Rebbe.

The head table was filled with famous rabbis and chasidic rebbes.<sup>(24)</sup> There was also a women's section set up in one of the side rooms of the Yeshiva.<sup>(25)</sup> During the gathering, the Previous Rebbe said a Chasidic discourse of the verse *Vechol Bonayech Limudei Hashem*. He also spoke about the importance of Torah scholars remaining modest and not being haughty and told the following story about the Tzemach Tzedek:

There was once a famous Chasid who came to the Tzemach Tzedek to



XII.21 Rabbi Alter Shimchovitz.

complain that in the synagogue in the city where he lived, he had trouble from fellow Chasidim who were bothering him and were always stepping on him. [Meaning that he got no respect could not pray for any significant length of time etc.] To which the Tzemach Tzedek answered, "who tells you to spread yourself out all over the synagogue so that if someone moves, he is stepping on you?"<sup>(26)</sup>

After the Previous Rebbe finished his Chasidic discourse, the Yeshiva students began to sing various Chabad tunes. The





XII.22 Rabbi Shmuel Zalmanov shaking hands with the President of Israel, Zalman Shazar. Looking on is Samuel Kramer.

Shraga Feivel Zalmanov, a dean of the Yeshiva, stood up and proclaimed in the name of all of the students, teachers and administrators of the Yeshiva, a hearty Mazal Tov to the Previous Rebbe and his family. The Previous Rebbe looked extremely happy as he left the Yeshiva and headed back to his hotel.<sup>(28)</sup> The singing and dancing finally ended at three in the morning.<sup>(29)</sup>

The weather in Warsaw on Tuesday, the day of the wedding, was constant rain. In fact, the Warsaw newspaper, the *Nayer Folks Zeitung*, reported in its Tuesday, 14th of Kislev edition (see Exhibit XII.24):

### 'The Rain'

It is already a few days that rain is falling non-stop. It is flooding the streets...

On the day of the wedding, the Previous Rebbe sent various messengers to invite famed Chasidic Rebbes to the wedding. He sent Yacov Yitzchak Spierman as a messenger to personally invite the Alexander Rebbe.<sup>(30)</sup> A second messenger was sent to personally invite the Rebbe of Ger.<sup>(31)</sup> The Previous Rebbe also went around Warsaw during the day to personally invite some of the famous Orthodox personalities. In fact, he showed up at the

meal lasted past midnight.<sup>(27)</sup> After *bentching* (grace after the meal), the Previous Rebbe indicated that he would like to dance with the Yeshiva students. The crowd formed a big circle. The Previous Rebbe danced with family, close friends and members of the administration of the Yeshiva. When the dancing had stopped, Rabbi

wedding together with some of these famous personalities. As the Newspaper *Der Haint* reported in its coverage of the wedding: (see Exhibit XII.19)

At six o'clock, the Lubavitcher Rebbe arrived together with: his son-in-law, Rabbi Schmaryahu Gourary, the Radziner Rebbe, the Zlatpolder Rebbe, the Novominsker Rebbe, the Pitrokov Rav [Rabbi Meir Schapiro-origimator of Daf HaYomi], Rabbi Menachem Zemba and others.

The famed personalities were not only friends of the Previous Rebbe, some were also supporters of his Yeshiva. In the 1930s, when Tomchei Tmimim was in dire financial straits, it would be these famed personalities who signed a letter of urgent appeal to help save the Yeshiva from going under. (See Exhibit XII.30)

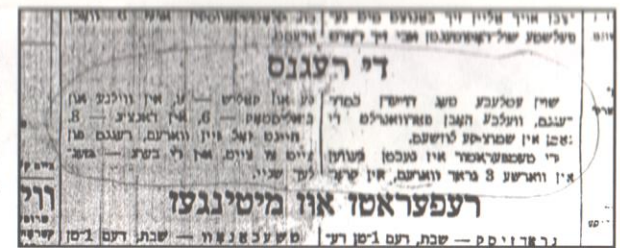
By the afternoon, the rain had stopped falling.<sup>(32)</sup> By mid-afternoon, the sun had broken through the clouds.<sup>(33)</sup> The wet weather was over and the final preparations for the wedding were made. Rows of lights were hung up in the courtyard of the Yeshiva in preparation for the upcoming *chupah*.<sup>(34)</sup>

The wedding attracted so much attention that people were lining up in front of the Yeshiva building already at three o'clock in the afternoon. As the newspaper *Der Haint* reported (see Exhibit XII.19):

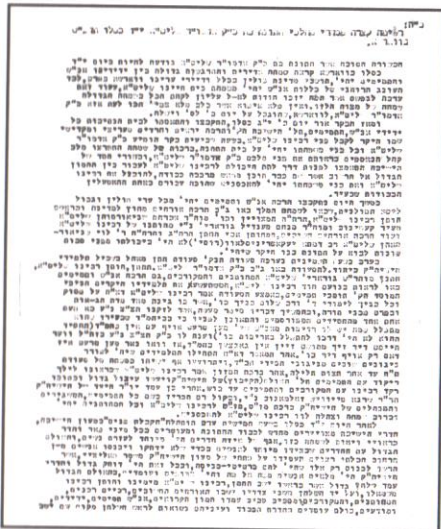
Already at three o'clock in the afternoon, the masses of people started to gather at the Lubavitcher Yeshiva (Mlowska 7), where the wedding ceremony was scheduled to take place. Only those holding invitations were allowed into the Yeshiva building. The rest of the large crowd remained outside on the steps and in the courtyard.

The area became so filled with people standing that even relatives who needed to get into the building could not get through. The door was closed until a group of policemen came and restored order. The door was then opened again and only those with invitations were let in.

Although the temperature in Warsaw was in the 30s, the cold didn't seem to bother the large crowd of spectators who had gathered outside the Yeshiva building to witness and take part in the wedding ceremony.<sup>(35)</sup>

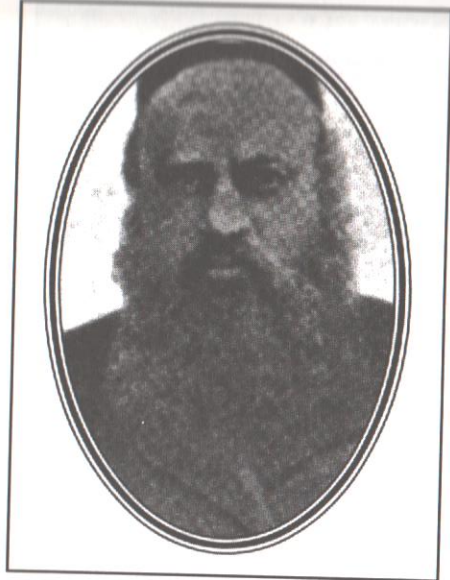


XII.24 The Warsaw newspaper, the *Nayer Folks Zeitung* in their Tuesday, 14th of Kislev edition.

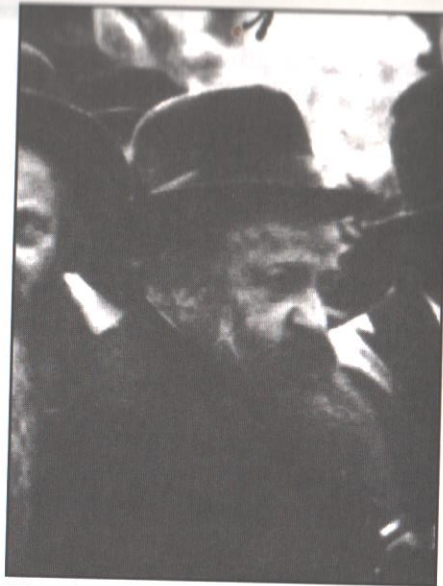


XII.23 Rabbi Shmuel Zalmanov's description of the wedding was typed up and mailed to selected Chabad Chasidim in America.





XII.25 The Radziner Rebbe, Rabbi Mordechai Yosef Leiner.



XII.26 The Radziner Rebbe, Rabbi Mordechai Yosef Leiner.

While the many Chasidim were rushing to get everything ready for the wedding on time, the Rebbe was preparing himself for the wedding in private. His father had given him specific instructions on how to prepare himself on the day of the wedding.<sup>(36)</sup> He had written to the Rebbe to go to the *mikvah* on the day of his wedding, and to learn the 25th chapter of the *Tanya* immediately after noon.<sup>(37)</sup> Reb Leivik also wrote that immediately

after the Rebbe finished learning that chapter of *Tanya*, he should pray *Mincha* (the afternoon prayers) with *Al Cheit* (the prayer recited on the Day of Atonement listing various transgressions). He also wrote that whoever refines his heart when reading the *Al Cheit* while fasting (it is customary for a groom to fast on the day of his wedding) would be blessed.<sup>(38)</sup>

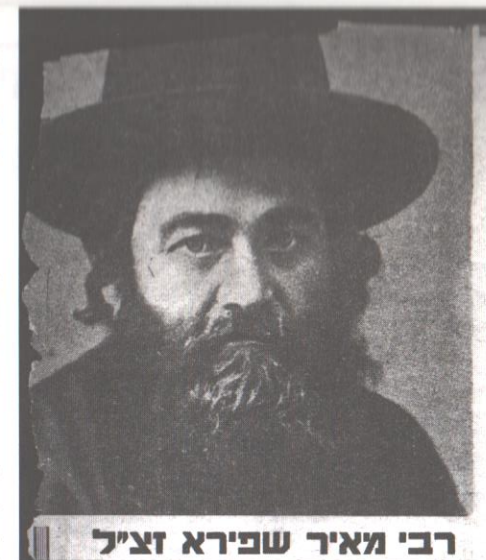
It is customary that a groom does not go anywhere by himself during the week before his wedding. He is accompanied by a *shomer*. The reason for this is that since a marriage is considered a holy union, evil forces try to derail the marriage by harming the bride or groom. These forces only have a power to harm, it is believed, if

the groom or bride is alone. Therefore, the *shomer* is always available for the groom or bride. Most people are just careful that the groom (or bride) should not go in the street or travel alone. However, the Rebbe related:

During the days prior to my wedding, my father-in-law did not even allow me to go from room to room in the same house without walking with a *shomer*.<sup>(39)</sup>

The person assigned to be the Rebbe's *shomer* the day of the wedding related that he observed the Rebbe on the day of the wedding and did not notice anything unusual about him. However, when he recited *Mincha* (the afternoon prayer) in the hotel and more specifically, when he recited *Al Cheit*, the Rebbe's expression changed.<sup>(40)</sup>

During the afternoon, the *Ketuba* (marriage contract) was written. By Jewish law, the groom participates in the process.<sup>(41)</sup>



XII.28 Picture of the Pitrokov Rav, Rabbi Meir Schapiro.



XII.29 Reb Menachem Zemba with Rabbi Binyamin Poltovsky and Rabbi Eli Baschko, Rosh Yeshiva in Montreaux, Switzerland.







The Rebbe once commented about the discourse that his father-in-law said at his wedding: "Definitely in the discourse, there was one part with his own explanations as well."<sup>(44)</sup>

The Chasidic discourse lasted for about a half an hour.<sup>(45)</sup> After reciting the Chasidic discourse, the Previous Rebbe instructed the crowd to sing a *Niggun* (song) from each of the Chabad Rebbes, starting from Rabbi Schneur Zalman of Liadi. When it was time to sing the song of his father (the Rebbe RaSHaB), the Previous Rebbe said: Now let us go."<sup>(46)</sup>

Immediately, the Previous Rebbe went with the groom to one of their rooms. A few moments later, they were already on the way to the *badeckenish* (veiling the bride's face prior to the *chupah*).<sup>(47)</sup>

The bride arrived at the wedding hall at six thirty. The following description of her arrival to the wedding is recorded in the newspaper *Der Haint*: (See Exhibit XII.19)

At half-past six, the bride arrived in a fancy car, which was completely covered with roses. She was escorted into the women's section and was seated on a bridal throne decorated with roses and fancy carbon lights.<sup>(48)</sup>

According to the *Moment's* account, there were also elaborate bouquets of flowers decorating the bride's reception room.<sup>(48A)</sup>

The Previous Rebbe, together with Rabbi Moshe Horensztajn (son-in-law of the fourth Lubavitcher Rebbe, the Rebbe MaHaRaSh), led the Rebbe to the *badeckenish*. The Rebbe covered the face of his bride, who was sitting like a princess on the bridal throne decorated with roses, lights and bouquets of flowers. .

The place where the *chupah* (ceremony under marriage canopy) was set to take place was in the courtyard of the Yeshiva. The courtyard had been decorated with rows of electric lights in honor of this event. As the newspaper *Der Haint* described: (See Exhibit XII.19) "At eight o'clock, a couple of dozen electric lights that were set up in the courtyard were turned on."<sup>(49)</sup>

The wedding canopy was set up. The mood of excitement was vividly described by Rabbi Shmuel Zalmanov as follows: "The wedding canopy was set up in the middle of the courtyard. A crowd of more than five thousand people had come to witness this holy sight!"

The newspaper, the *Moment*, reported that all the surrounding streets near the Yeshiva were packed to capacity.<sup>(50)</sup>

Rabbi Shmuel Zalmanov's description continues as follows:

The crowd was so overflowing that only with great difficulty were those assigned to keep order able to make a passageway for the family to go through to the canopy. The Rebbe [a reference to the Previous Rebbe] told the Chasidim to sing the famed *Niggun* (Chasidic melody) of the Alter Rebbe when the groom and bride would be led to the canopy. The Rebbe [the Previous Rebbe] also joined in the singing and sang the song of the Alter Rebbe with a lot of emotion.

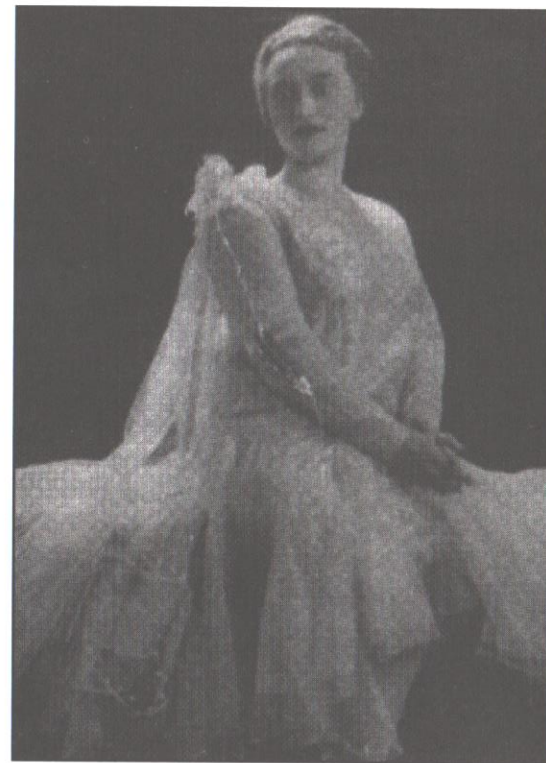
The newspaper *Der Haint* wrote the following description of this historic moment as follows:

The entire time prior to the arrival of the groom en route to the wedding canopy, the orchestra of H. Mittman did not play. However, when the Rebbe [a reference to the Previous Rebbe] started leading the bride to the *chupah*, the [the Previous] Rebbe started to sing the *Alter Rebbe's Niggun*. The orchestra immediately joined in and played the entire time until after the *Hakofot* (the procession made under the *chupah* where the bride circles around the groom seven times).

It is customary for parents to lead their children to the *chupah*. However, since the Rebbe's parents could not come to the wedding, Rabbi Moshe Horensztajn and his wife led the Rebbe down the isle to the *chupah*.<sup>(51)</sup> The Previous Rebbe joined them in leading the Rebbe.<sup>(52)</sup>

After the groom was led to the middle of the wedding canopy, the Previous Rebbe took two candles and went back to lead his daughter the bride to the *chupah*. Together with his wife, Rebbetzin Nechama Dina, they led their daughter to the *chupah*.<sup>(53)</sup>

The band played until the bride finished circling the groom seven times. The *Messader Kiddushin* (the rabbi-



XII.30a The Rebbetzin on the day of her wedding.



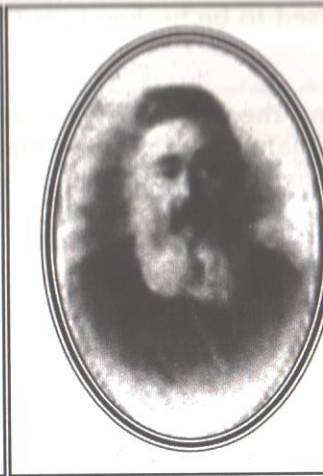
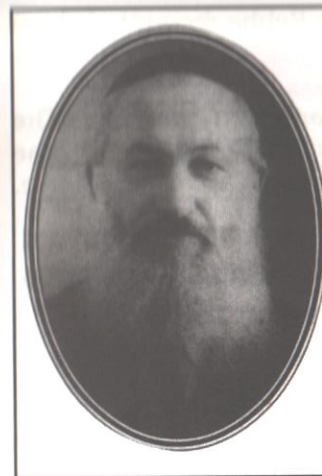


XII.31 The Previous Rebbe and Rebbetzin Nechama Dina.

conducting the marriage ceremony) was the Previous Rebbe himself. The *Ketuba* was read by the Radziner Rebbe. The fact that the Radziner Rebbe read the *Ketuba* did not seem to leave a deep impression on the Rebbe, as is evident from the following episode: A number of years ago on a Sunday morning, the grandson of the Radziner Rebbe brought to the Rebbe a copy of his grandfather's book *Teferes Yosef*. When he handed this gift to the Rebbe, he mentioned that his grandfather, the Radziner Rebbe, had been at the Rebbe's wedding, to which the Rebbe responded, "Yes, it could be. For me to remember all those who were at my wedding is far too much to ask for."<sup>(54)</sup> The Radziner Rebbe was the brother-in-law of Zvi Hirsch Gourary, one of the pillars of the Lubavitcher Yeshiva of



XII.32 Rabbi Moshe Horenstajn and his wife.



XII.33-34. The two ceremonial witnesses to the marriage were, Rabbi Mendel Kuperstack and Rabbi Berl Shmotkin.

Warsaw. This may be the reason that he was honored to read the *Ketuba*.<sup>(54A)</sup>

The *Eidei Kiddushin* (honorary witnesses to the marriage) were Rabbi Berl Moshe Shmotkin, one of the founders of the Lubavitcher Yeshiva of Warsaw and Rabbi Mendel Kuperstack, a prominent Chabad Rabbi, the Rabbi of

Postov (in the Vilna region).<sup>(55)</sup> The seven *brachos* under the *chupah* were recited by the Previous Rebbe himself. The Previous Rebbe recited the blessings with great emotion. As Shmuel Zalmanov described: "The seven Blessings were also recited by him [the Previous Rebbe] with a loud and sweet voice. The crowd was left speechless by this unusual sight."

During the ceremony, one of the older Chasidim who had seen the Previous Rebbe's father was overcome by the sight of the similarity of the Previous Rebbe to his father and burst out saying: "Oh! The Rebbe, Reb Sholom Ber is the *Messader Kiddushin*!"<sup>(56)</sup> (the deceased Reb Sholom Ber is officiating at the wedding ceremony)."

Over the years, the Rebbe related various aspects of his wedding. For example, he once spoke about the ring which he gave his bride under the *chupah*. He mentioned that his father-in-law wanted the wedding band to be completely round without any engraving. Even the inscription of the weight and the government verification of the weight was rubbed out before the ceremony. He also mentioned that the ring was placed at the beginning of the *Kallah's* (bride's) finger as he recited the words *Harai, ott* .etc. As he finished the last words of the verse *Veyisroel*, he removed his hand from the ring. Thus the ring was officially passed from his possession to hers.<sup>(57)</sup>

The last act of the formal wedding ceremony is the making of the blessings and having the bride and groom drink from the wine. Thereafter, the wine glass is broken by the groom. (It is customary that the groom break a glass at the end of the *chupah* to signify that we are still in the Diaspora and that our Holy Temple has yet to be rebuilt). The Rebbe related that for his wedding, his father-in-law insisted that the same cup used for the



ceremony be the one used to be broken.)<sup>(58)</sup> The Rebbe recounted these events of his *chupah*:

They had [myself] and the bride take a sip from the wine glass. The rest of the wine that remained in the wine glass was consumed by one of those standing nearby at the time - Moshe Aaron - was his name. After the wine glass was empty [I] broke it.<sup>(59)</sup>

After the wine glass was broken, the band and crowd burst into song. The newspaper *Der Haint* described the events immediately after the *chupah*: (See Exhibit XII.19)

Immediately after the *chupah*, the orchestra played a happy Lubavitcher marching song. The entire crowd joined in singing. The *Choson* and *Kallah* were led back into the Yeshiva building.

As the *Choson* and *Kallah* went to the *Yichud* room, to be alone with one another for a few minutes for the first time as husband and wife, they both walked over a silver spoon with their right foot first. This act is considered starting marriage off on the right foot.<sup>(60)</sup> The Previous Rebbe walked into the *Yichud* room with the *Choson* and *Kallah*. He poured them a cup of tea and then left.<sup>(61)</sup>

The family and invited guests then headed to Weisman's wedding hall at Panska 35.<sup>(62)</sup> Panska was considered one of the nicest streets in Warsaw.<sup>(63)</sup> The hall was set for 250 invited guests.<sup>(64)</sup> There were tables set with many types of delicacies. While the invited guests were seated at the tables, the Yeshiva students stood along one of the walls of the hall.<sup>(65)</sup>

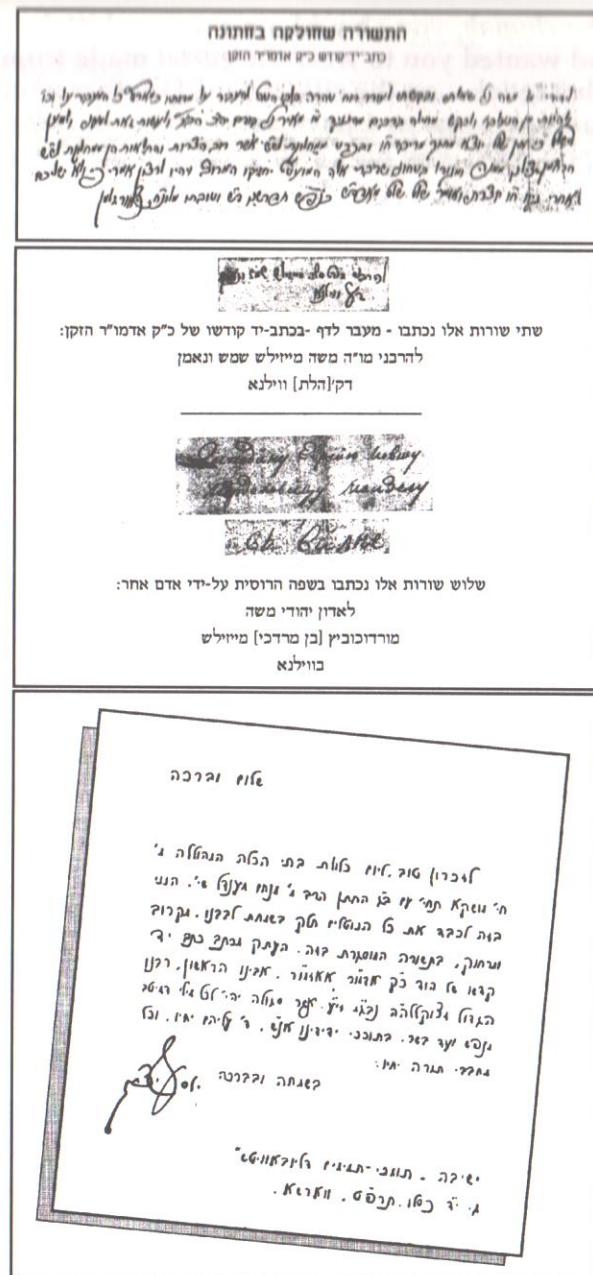
About an hour after all the invited guests had arrived at the hall, the Previous Rebbe and the *Choson* and *Kallah* arrived. The Rebbe was dressed in a light brown suit.<sup>(66)</sup> He wore brown shoes and white gloves.<sup>(67)</sup> Rabbi Meir Blizinsky related:

The Rebbe was dressed differently than most. Unlike the custom in Poland, he wore brown shoes and white gloves. However, his face captured the hearts of all those present at the wedding.<sup>(68)</sup>

Rabbi Shlomo Rappaport stated:

The Rebbe wore white gloves on his hands. Many didn't understand the reason for this strange custom. To me however, it was clear. Since in Poland the custom was to wish *Mazel Tov* by shaking the *Choson*'s hand, the Rebbe didn't want his hands to become impure by touching many peoples' hands, therefore he wore gloves.<sup>(69)</sup>

Rabbi Rappaport's reasoning, while it is well-meaning, could hardly be



XII. 35. A special souvenir journal was printed in honor of the wedding.

accepted as the real reason. The Rebbe wore a brown suit, brown shoes and white formal dinner gloves. The Rebbe's modern style of dress would continue until 1950. He wore his *Kapote* at the *chupah* and then changed into his suit. Even Reb Leivik, the Rebbe's father, reluctantly agreed with this. As he wrote to his son (as previously noted):



"...Under the *chupah*, you should wear a new *kittel*. As it is understood that I had wanted you to wear the *gartel* made from the garment of the Tzemach Tzedek ...on the silk *sirtook* [another word for *kapote*]. (Surely you had one sewn as I have asked of you). Immediately after the *chupah*, if you wish, you may change into another garment. (70)

Not only was the *Choson* dressed in modern European-style clothing, most of the guests at the wedding were also dressed stylishly. Even reporters who covered the wedding commented in their newspaper articles on the stark difference between this wedding and other Chasidic weddings. The Warsaw newspaper the *Moment* wrote:

The guests at this wedding were dressed quite differently than at other Rebbishe weddings. You didn't see any *shtreimels* or *sametena* hats [a style of hats worn by Chasidim in Poland]. Most of the guests were dressed in European-style clothes commonly worn by Chabadniks. Only a small portion of the guests wore tall silk hats [Chasidic style].

A similar description about the difference between this wedding and other Chasidic weddings was also noted in the London newspaper, *Die Zeit*. (See Exhibit XII.18.)

At Weisman's hall, where the wedding reception took place, buffet tables loaded with food were elegantly decorated. The buffet lasted until midnight. (71)

As the Rebbe and the Previous Rebbe entered the wedding hall, they were seated at the head table. However, they did not wash their hands for bread. First the Previous Rebbe took a bottle of Vodka and went from table to table to personally give everyone a little bit to say *L'Chaim*. Years later, the Rebbe related his memories of these moments. The following is a translation of the Rebbe's words:

At my wedding, my father-in-law stood up from his place and went around to give *L'Chaim* to everyone. When I saw him doing this, I could not sit in my place while my father-in-law was going around giving out vodka. I stood up in order to go and join him, at least to hold the bottle or the cups. Immediately, he turned to me and motioned that I should remain seated. When I attempted to be stubborn again...He motioned clearly that I should remain in my seat. Having little choice, I remained sitting on *shpilkis* (pins and needles) until he returned and sat down in his place. (72)

The Previous Rebbe was going from table to table, until he finally reached the area in which the Yeshiva students were situated. He asked one of the deans, Rabbi Alter Simichowitz, to distribute vodka to all the

students. When everyone had a cup in his hand, the Previous Rebbe turned to them and said:

**Tmimim!** (Complete ones - a term used to describe students of the Lubavitch school *Tomchei Tmimim*.) The Torah remains only with those who give their life for it. Diligence in studying the depths of Torah is what causes that the Torah to remain in a person's mind. Even if someone has a good head and understands something the first time he learns it, still, he does not reach the level of the person who at first doesn't understand things well, yet continues to persevere. It is the person that perseveres who will ultimately have a greater understanding of Torah....

After the Previous Rebbe drank a *L'Chaim* with all the Yeshiva students, he began to dance with the deans of the Yeshiva. The dancing and singing lasted until 1:00 a.m. (73) After the dancing, the Previous Rebbe returned to his seat and recited a Chasidic discourse which began with the verse *Asher Boro Sosson VeSimcha*. The Chasidic discourse lasted until midnight. At midnight everyone finally sat down to eat the meal. A table was also set up for the Yeshiva students. [Author's note: two sources were referenced while compiling the above information. Therefore, there is an inconsistency in the timing of events.]

A special souvenir journal was printed in honor of the wedding. A booklet which had in it a picture of some of the Alter Rebbe, Rabbi Schneur Zalman of Liadi's handwriting, was given out. (See Exhibit XII.35 for a copy of this journal). (73A)

The festive mood was evident throughout the meal. As Rabbi Shmuel Zalmanov wrote:

The Chasidim sang many Chasidic songs with the help of the orchestra, and the meal lasted until seven in the morning. It was filled with song and dance, as is customary among Chasidim.

Some of the great European Jewish personalities who attended this reception included Rabbi Menachem Zemba and The Great Lubliner Rabbi, Rabbi Meir Schapiro (at the time known as the Pitrikover Rav) (74) In fact, The Rebbe himself recounted in interesting dialogue which he had with Rabbi Meir Schapiro at his wedding. The following is a translation of the Rebbe's words:

At my wedding in Warsaw, the Rabbi of Lublin [Rabbi Meir Schapiro] gave to me as a wedding gift a copy of his work *Ohr Meir*. He also attended my *Sheva Brochos* (the seven blessings recited under the marriage canopy for the new bride and groom, and the week-long celebration following the wedding.) My father-in-law wanted very much





XII.36. Copy of an article that appeared in the Algemeiner Journal about Rabbi Meir Schapiro's wedding gift.

ding. His son, Rabbi Israel Alter, who later became a rebbe (known as the *Beis Yisroel*), and the rebbe's brother, Rabbi Moshe Bezalel Alter, also attended.<sup>(79)</sup>

Besides the rabbis who were in attendance, there were also many prominent Jewish communal leaders such as: The director of the Warsaw branch of the "Joint", Mr. Gitterman; Chaim Pruzansky; and members of the Central Jewish Orphanage Farband, Mr. Mendel Schneerson, Dr. Liapner, and Mr. Rodshtein.

The actual meal ended at 3:30 in the morning, but the singing, dancing, and reciting words of Chasidus lasted until 7:00 a.m. During the wee hours of the morning, the Previous Rebbe danced various times with many of the Chasidic Rebbes who had come to participate in the ceremony.

that I should talk to him in learning [Torah]. However, I by nature am reserved. So I looked into the *sefer* [book] which I had just received and noticed that among his responsa, there was one which dealt with the meaning of a certain commentary which *Rashi* (the work of Rabbi Shlomo Yitzchaki) had written.<sup>(75)</sup> I spoke with him about that commentary.<sup>(76)</sup>

Also in attendance at the wedding were many other famed rabbis, including: the prominent Warsaw rabbis, Rabbi Kanal and Rabbi Chaim Posner; Rabbi Schneerson of Krakow - father of Rabbi Boruch Shimon Schneerson; the Vileyker Rav, Rabbi Moschitz; the Dalhinover Rav, Rabbi Gedalya Wilensky - a former student of the Yeshiva in Lubavitch; the Rakshiker Rav and later the Dokshitzer Rav, Rabbi Leib Sheinen, also a former student of the Yeshiva in Lubavitch; and the Postover Rav, Rabbi Mendel Kuperstack.<sup>(77)</sup> Others who attended the wedding were the Rabbi of Blashka, Rabbi Chaim Psigler, and the Rebbe of Parisov, Rabbi Nosson David Rabinowitz.<sup>(78)</sup> The Rebbe of Ger at the time, Rabbi Avraham Mordechai Alter, known as the *Imrei Emes* (from the title of the book which he authored) did not attend, but he sent some of his children to attend the wed-



XII. 37. Rabbi Yitzchak Meir Kanal, member of the Warsaw Rabbinate (From *Eileh Ezkerah*)



XII.39. The Rebbe of Parisov, Rabbi Nosson David Rabinowitz.



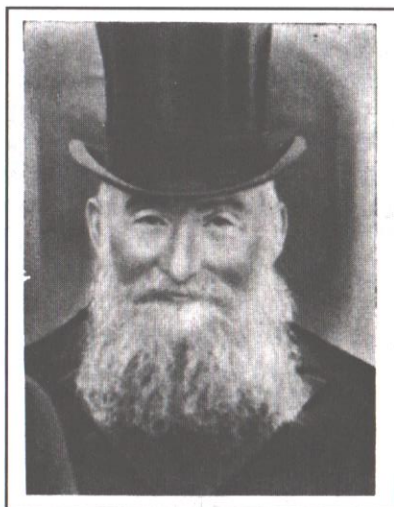
XII.41. Picture of Rabbi Moshe Betzalel of Ger.



XII.38. The Warsaw Rav, Rabbi Chaim Posner



XII. 40. The Beis Yisroel - The Rebbe of Ger.



XII.41a. The Velaker Rav, Rabbi Yitzchak Moschitz. (From *Sefer Zikaron Kehilat Vilakah Ha-Mehozit, Pelekh Vilnah.*)





XII.41b. Title page of the Velaker Rav's work, Machne Yehuda.

*Mamor* (discourse) temporarily and extended his hand to greet the newly arrived guest and told him that "we are in the middle of the *Mamor*." The discourse continued for another fifteen minutes. After the Previous Rebbe finished, he honored the Rebbe of Amshinov by giving him fruit and drank a *L'Chaim* with him. The Rebbe of Amshinov also helped the Yeshiva of Warsaw in 1927. His name is listed among the many rabbis who urged the public to help save the Lubavitcher Yeshivah from its financial straits. The Rebbe of Amshinov remained for about fifteen more minutes and then left.<sup>(81)</sup>

As previously mentioned, the festivities ended at seven in the morning. However, the day after the wedding was quite hectic as well. As the Warsaw newspaper, the *Moment* wrote:

Throughout Wednesday, the Lubavitcher Rebbe [i.e. Rabbi Yosef Yitzchak] received at his hotel 'Karkovski', hundreds of Chasidim, delegations and messengers of *Rabeyim* who brought greetings and well wishes. During the day, he also had a lengthy discussion with the Rabbi of Pitrikov, Rabbi Schapiro.

Congratulatory messages were received from America, England, Egypt and Palestine. A telegram also arrived from Rabbi Kook of Jerusalem.

The Rebbe of Sokolov, Rabbi Yitzchak Zelig Morgenstern, was honored to lead the *bentching* (grace after meals).<sup>(80)</sup> It is important to note that in 1927, the Yeshiva in Warsaw was in dire financial straits and one of those who came to the aid of the Yeshiva was The Rebbe of Sokolov, who lent his name to the urgent appeal to help save the Yeshiva. (See Exhibit XII.30). After the Chasidic Rebbes had left, the crowd formed a semi-circle around the table where the Previous Rebbe and his relatives were sitting and heard a Chasidic discourse recited by the Previous Rebbe. The opening verse of this Chasidic discourse was *Asher Boro*.

While the Previous Rebbe was in the middle of reciting this discourse, the Rebbe of Amshinov walked in. The Previous Rebbe interrupted his

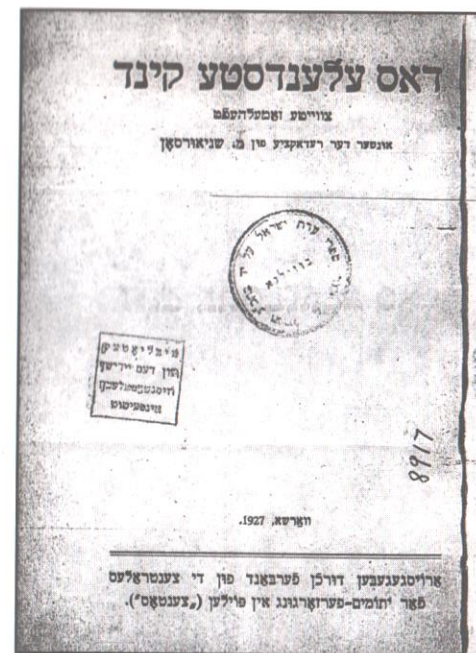


XII.42 The Head of the Joint of Poland, Mr. Yitzchak Gitterman.  
(Courtesy of The American Jewish Joint Distribution Committee.)



XII.42a Mr. M. Rodshtein  
(From the *Varshever Gzelltliche Encyclopedia*.)

The *Moment* reported that 1300 messages were received in Warsaw in honor of the wedding. Also during the day, the Previous Rebbe gave the Rebbe a copy of the book *Sipurim Norayim* by Rabbi Yacov Kadaner.<sup>(81A)</sup> He told him that a *Choson* during the week of *Sheva Brochos* doesn't have the head to sit and learn diligently. Therefore, he should at least read this book of stories about *Tzadikim*.<sup>(82)</sup>



XII.42b. Mendel Schneerson (not the Rebbe), one of the leaders of the Jewish Orphanage Farband, in Warsaw, edited book about Jewish orphans.  
(Courtesy of the YIVO Institute.)

The hall was again used by the Previous Rebbe and his family the Wednesday night for the *Sheva Brochos*. Although initially only family, friends and selected Chasidim were supposed to attend, a large crowd turned out. At six in the evening, the *Sheva Brochos* began. As Rabbi Shmuel Zalmanov described:

At six in the evening, the *Sheva Brochos* took place in the same hall the wedding reception had taken place the previous night. Although only family, friends and honored guests, were scheduled to attend, hundreds of other people showed up. Many prominent European rabbis came to participate. It was such a beautiful sight to see all those prominent rabbis, rebbes, and the Rebbe [a reference to the





XII.43. The Rebbe of Sokolov, Rabbi Yitzhak Zelig Morgenstern.

Previous Rebbe] sitting in the middle...In the middle of the meal the Rebbe [the Previous Rebbe] called over the choir and asked them to sing the *niggun* (song) of Reb Schneur Zalman of Liadi.... The [Previous] Rebbe also joined the singing of the song.

The Warsaw newspaper, the *Moment* covered the *Sheva Brochos*. The following is their description of the occasion. (See Exhibit XII.50b).

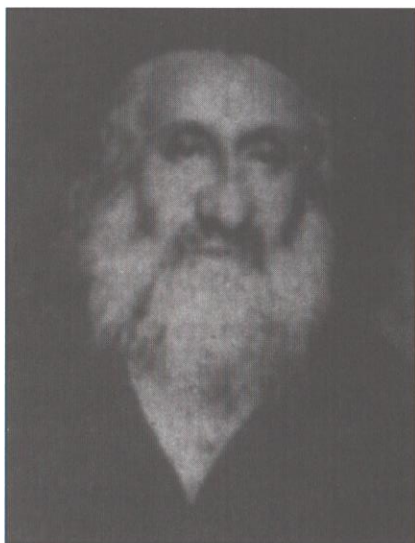
At seven in the evening, in the Weisman hall on Panska 35, the *Sheva Brochos* were held. A few hundred invited guests sat around laden tables. The Sochochever Rebbe, the Radziner Rebbe, the Amshinover Rebbe, the Radomsker Rebbe, Rabbi Shlomo Dovid Kahane

- the head of the Beth Din of Warsaw, the Alexander Rebbe's brother, Rabbi Karilitz of Vilna [brother of the *Chazon Ish*] and the Disna Rav were among those in attendance. (82A)

After *bentching* (saying grace after meal) the Previous Rebbe joined hands with the other Chasidic rebbes and prominent rabbis and they danced and sang. The gathered crowd stood around and watched the beautiful dancing. The Warsaw newspaper *Der Yud* covered this *Sheva Brochos*: (See Exhibit XII.51)

The first *Sheva Brochos* on Wednesday night was attended by the Rebbes of Radzin, Sochochev, Minsk [probably Novominsk] and many rabbis. The crowd was filled with joy. After the meal, all the Chasidic rebbes danced together.

After the singing and dancing had ceased, the Previous Rebbe sat down and began reciting the Chasidic discourse which began with the verse *Kol Hanehenah Mesudas Choson*. After the



XII.44 The Rebbe of Amshinov.



XII.45 Chief Rabbi of Palestine, Rav Kook.

Chasidic discourse, the singing and dancing lasted well into the night. In the wee hours of the morning, the crowd finally dispersed in a joyful mood.<sup>(83)</sup>

The following morning at 8:45 a.m., the Previous Rebbe returned to Riga with his family. The Warsaw newspaper *Der Yud* reported: (See Exhibit XII.51)

The Lubavitcher Rebbe Shlita goes back to Riga... After being here in Warsaw for a few days, the Lubavitcher Rebbe Shlita left yesterday at 8:45 in the morning on the express train to Riga. <sup>(84)</sup>

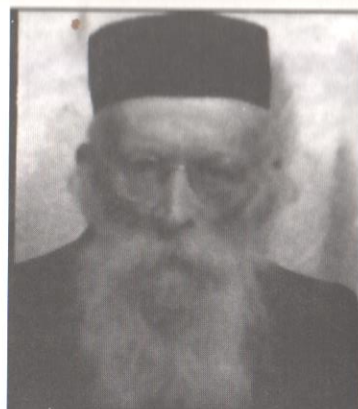
The reason that the Previous Rebbe left on Thursday was that he wanted to be home in Riga for *Yud Tes Kislev*. (The 19th of the Hebrew month of Kislev, is a very festive Chabad holiday. It was on this day that the founder of Chabad was released from prison, after having been arrested for spreading his Chabad teachings.)<sup>(85)</sup>

This description of the wedding was only part of the story of the celebration. Hundreds of miles away in Yekaterinoslav, the Rebbe's parents, who could not travel to the wedding, celebrated too. It was in the Rebbe's parents home, where tears of joy mixed with sorrow soaked the festive tablecloth.



XII.46 The Radomsker Rebbe, Rabbi Shlomo Chanuach.





די תתונה פון לויפאזויטשער רבי'נס מאכטער.

נעבמען איז פארגעקומען די חתונה פון ליובאוויטשער רבינ'ס טאכטער. די פרויענע נאמען זענען נעמען פול מיט מענישען. די פארגעבן האט געהאט א נאך דעם פארמאן פארלייגטען. א נאכגען. נאכמיטאג זענען פארפאנגען און פאס'ס און דראקטעס מיט רבי'ס, רבנים און חסידים. אין זאל נעמענען זיך צוויי טען פארגעבן די רבי'ס פון ראדזין, זאט טאטעל, נאכמיטאגס, דער פאטערשאפטער רב צווייטא. א.

וְהָאֵלֹהִים אֵלֵינוּ נִסְתָּרָא וְנִסְתָּרָא דְּנִסְתָּרָא דְּנִסְתָּרָא  
בְּיָמֵינוּ לֵב וְנִסְתָּרָא דְּנִסְתָּרָא דְּנִסְתָּרָא

(ב) אין משך מן מיטוואך האָט דער ליובאַוויטשער רבי אויפגענומען זיין אין האַמפל „קראַקאָוויטשי" (ציעלנדיג סאַטמאַר) מן 7 אין דערקרויף און הונדערט פער סידרים, דעלענציעס און שלחים פון רבים, העלכע האָבען געבראכט בעי גריסונגס-בריעף, אויף אַ לענגערן נעי שפּרעך האָט דער רבי אויפגענומען דעם פּיעטריקאָווער רב הרב שפּירט.

מן אַמעריקאַ, ענגלאַנד, עגיפּטען און פּאָלעסטיאַ וועגן נעקוסען אַ סך בעי גריסונגס, מעלענציעס דערנאָכער אויף אַ מעלענציעס פון הרב קוק אין ירושלים 7 אין אַהערד אין אין הייטאָנאס זאָל אויף פאַסאַטן 35 געבראָעטע נעמענער „שבע ברכות" ביי געדעקט פּיעטריקאָו ווערענען אַנעלעס פון עמליכע הונדערט פערזאָן, די אויך דער סאַטמאַרער רב, דער ראַזנינער רבי, דער אַמשינער רב, דער ראַדאָמסקער רב ר' שלמה זון נחא, פון אַלעסאָדער רבי'נס

XII.50b The Warsaw newspaper *Der Moment* covered the Sheva Brochos that took place on Wednesday night, the night after the wedding.

**מצען** | מצען המט פארמירט פארוואקסליכע; גא-  
ליצישער קארן 35 זי. גאליצישער האבער 31 זי

דער לובאוויטשער רבי ש"יט"א אָבערפאָהרען צווייטן לייגן  
ווי בעציהט מען זיך איז די לובאוויטשער קרייזע צום סאוויי-  
טישען פלאן וועגען דער צענטראלער ישיבה איז באַראָוו?

נאך צעליכע טעג ווילען אין וואַרשאַ אין  
דער לובאַוויטשער רבי שליס'א נעכטען 8 מיט 45  
מינוט אין דער מיה צוריק אָנפֿעהרען מיט'ן  
שטעלונג קיין ריבא.

די פֿאַר טעג, וואָס דער לובאַוויטשער רבי  
שליס'א האָט פֿערגרעננט אין וואַרשאַ, זענען ביי  
די אַמירעס דורכגעגאַנגען נאָך מרצהליך. די התונה  
דינסטאָג ביינאַכט, איז געווען אַ שטונדע רבי'שע  
שמחה אויף די ערשטע שטעלברוכות, מיטמאָך  
ביינאַכט, זענען געקומען די רבי'ס שליס'א פון  
דעליין, סאַכאטשעוו, מינסק און אַרייע רבנים.  
אָיבס האָט זיך שטאַרק משמח געווען. נאָך דער  
עוועה האָבען אַלע רבי'ס צוזאַמען געמאַכט אַ  
אָנזע.

אונזער מיטגארטיטער האָט געהאַט אַ שמועס

XII.50a Article from the Warsaw newspaper *Der Moment* about the wedding.

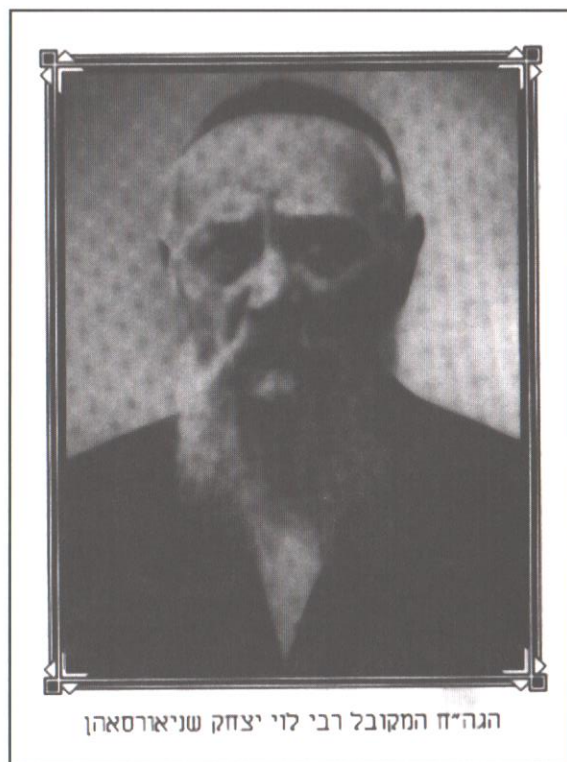
XII.51 Article in *Der Yud* reporting that the Previous Rebbe and his family returned to Riga after being in Warsaw for his daughter's wedding.





הרבנית הצדקנית מרת חנה שניאורסאהן

XIII.1 The Rebbe's parents.



הגה"ח המקובל רבי לוי יצחק שניאורסאהן

## Chapter XIII

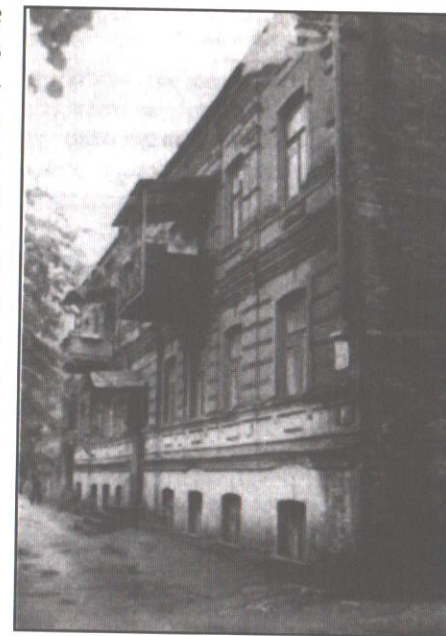
### Celebrating from Far

The Rebbe's parents did not have the privilege of dancing at any of their children's weddings. The Russian government would not grant them permission to travel to Warsaw for the Rebbe's wedding, so they did the next best thing. They organized a celebration at their home in Yekaterinoslav.

Dr. Zvi Harkavi, a former resident of Yekaterinoslav, asked the Rebbe's mother to write her memoirs.<sup>(1)</sup> She would go on a daily basis to the Grand Army Plaza Library in Brooklyn to record them.<sup>(2)</sup> She wrote an emotional description of the events at her home in Yekaterinoslav on the day of the Rebbe's wedding.

Today is the 14th of Kislev (1949). It is the wedding anniversary for my son Mendel and his wife, Moussia. This day reminds me again of the greatness of my husband of blessed memory. The year 5689 (November, 1928) was the height of the Communists' anti-religious activities in Russia. Although some synagogues did remain, there were no communal activities left. The authorities had taken away most of our apartment [meaning that the government had ordered them to move their things into three rooms and gave the rest of the space to other families]. We were left with three rooms. The majority of the apartment was given to others who were now our new neighbors.

The Choson and Kallah were not with us — but we wanted to also celebrate on the day of their wedding. At the time, it was impossible to rent a hall, but many still came to our home on



XIII.2 The Rebbe's parent's residence. In this house, they organized a gathering on the day of the Rebbe's wedding.

(From *Orah Yaldut*)





XIII. 3 The Rebbe received as a wedding gift from the Jewish community of Yekaterinoslav Graf Ignatyev's writing desk. Above is a portrait of Ignatyev.  
(Courtesy of the Slavic Division of New York Public Library.)

the holidays for Chasidic gatherings. Our home was still a place where crowds of people would get together. Our new neighbor (in the apartment) was an engineer by profession, who could not stand our religious observance in our home. Unhappy with our Chasidic gatherings, he built a wall around his space, so that his quarters would be completely separate from ours.

However, when he heard that we were making a gathering celebrating the wedding of our son, he tore down the wall that separated our apartments and moved out all his furniture in order for us to have a big room for the gathering.

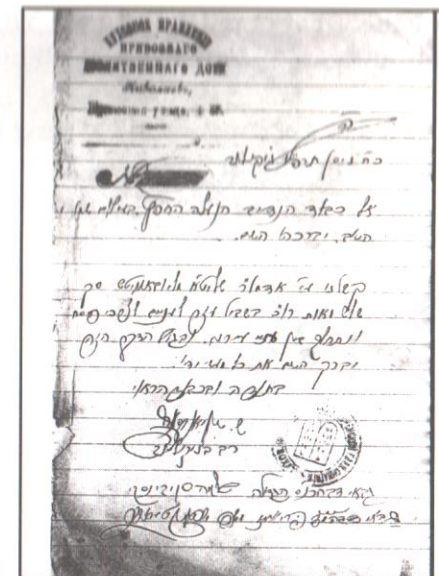
We sent out invitations to certain people to come and partake in our celebration. On the day of the wedding, friends and relatives and invited guests came from around the city and its suburbs. Board members from the Jewish community came and brought with them a cake which was made specially for the celebration. On it was written the names of all the members of the *Kehilla* [community board], judges of the city, doctors, prominent local government officials and many respected members of the community.

They brought as a present the writing desk of the Graf Ignatyev, with all of his many writing instruments which actually made him famous. They attached to it a metal plate which had the names of the *Choson* and *Kallah*, their family history and the name of our city inscribed on it.

In the Slavic Division of the New York Public Library, I found a wealth of information on the Graf Ignatyev. Graf Nikolai Pavlovich Ignatyev (1832-1908) was both a Russian statesman and political writer.<sup>(3)</sup> His books were considered an important to the Russian social and political climate during the 19th century. Ignatyev lived the final years of his life in Yekaterinoslav.<sup>(4)</sup>



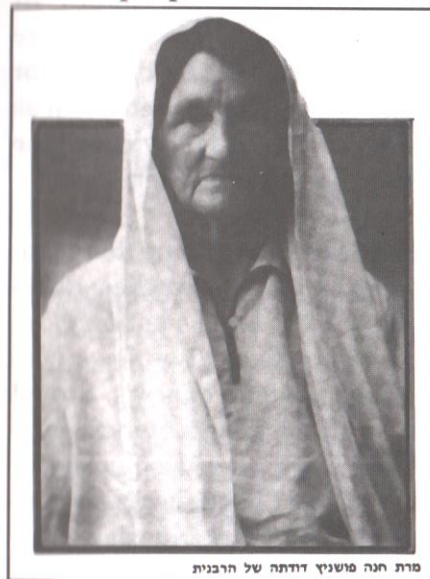
XIII.4 The Rebbe's uncle, Rabbi Shmuel Schneerson, the younger brother of Reb Leivik.



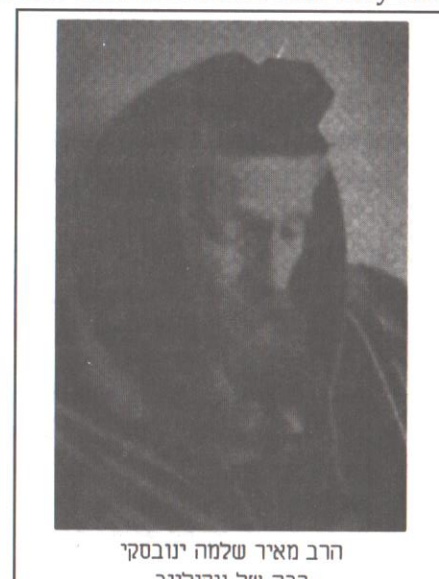
XIII.5 Letter written by Rabbi Shmuel Schneerson.  
(Courtesy of the Central Relief papers - at Yeshiva University Archives.)

The Rebbe's mother in her memoirs continues:

One must not forget that at the time, it was forbidden to have any connection whatsoever with ministers of religion. A relationship with such a person could have resulted in losing one's job and reputation. Despite this 300 people came. It demonstrated their unlimited love that they had



XIII.6 The Rebbe's great aunt, Chana Pushnitz.  
(From Eim Be-Yisrael.)



XIII.7 The Rebbe's grandfather, Rabbi Meir Shlomo Yano'sky.



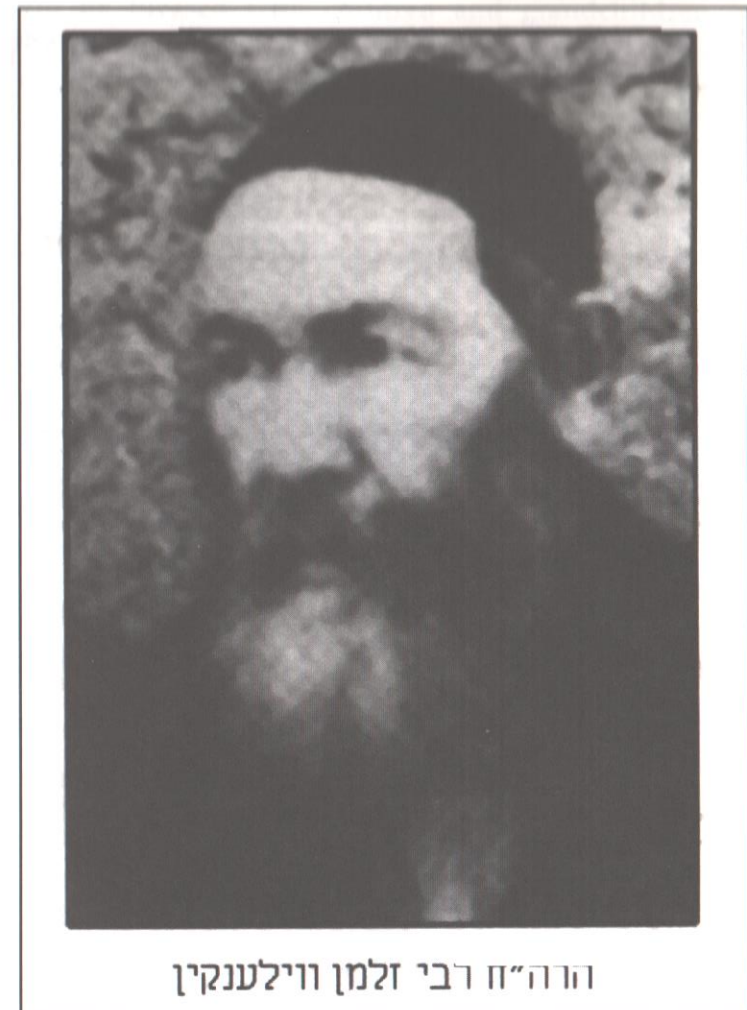
for the great man [Rabbi Levi Yitzchak - the Rebbe's father]. They had felt obligated to attend our celebration.

Cables of greetings kept pouring in without a stop. For that day and the following day, permission was given to allow cables to be sent and received in Hebrew. This was usually forbidden (although personally, we would write in Hebrew as well as receive letters from friends in Hebrew). There was also special permission granted that for that day, all the cables for the Schneerson family did not need to be inspected by the censor.

One must remember that all of this took place at a time when there was a great fear for Jews even to be seen in the streets associated with such a person [a rabbi]. It is hard to put into writing all that transpired that night. On the one hand, there was a tremendous sense of happiness. On the other hand, the air was filled with depression. Everyone who attended that night shared in our pain that we could not personally attend the wedding of our oldest son. We felt that it would be a long time before we could see him again. We missed him so much that it is impossible to describe it with the written word.

The Rabbi [the Rebbe's father] danced with his father-in-law (Rabbi Yanofsky) and his brother (Rabbi Shmuel Schneerson, who at the time had assumed his father-in-law's position as Chasidic Rabbi of Nikolayev, the Russian city where the Rebbe had been born and where his family lived before their move to Yekaterinoslav). They danced for a long while. Tears flowed from their eyes. The crowd watched them as they danced. Tears streamed down the faces of all. There was no one who could contain himself from crying. Such was the joy then.

Among the Chasidim who were present at the Schneerson home that night were Rabbi Michoel Dvorkin and the Rebbe's childhood teacher, Rabbi Zalman Vilenkin. As with all Jewish events in Yekaterinoslav, not only did Chasidim partake but Jews from all groups were present. Two Jews who were judges in the city also attended. One of them, while dancing, turned his formal coat inside out and danced around as if it were his own celebration. Another participant was a city official. His name was Mr. Tovrovsky, and he was a descendent of the famed Rabbi Yitzchak Elchonon Spector.<sup>(4A)</sup> According to the memorial book for the city of Yekaterinoslav, *Sefer Yekaterinoslav Dneperovsk*, Mr. and Mrs. Tovrovsky were among the oldest community activists in the city. Their community activism had already started in 1898, when they helped establish the society to help the poor.<sup>(5)</sup>



XIII.8 Picture of the Rebbe's childhood teacher, Rabbi Zalman Vilenkin.

Rabbi Michoel played on his violin many Chasidic tunes, among them the famed *Niggun* of the Alter Rebbe, Rabbi Schneur Zalman of Liadi. Rabbi Zalman Vilenkin also cheered the crowd up with his vigorous Chasidic dance. In the midst of the occasion, Reb Levik, the Rebbe's father, sat down by the table and wrote a cabled message to his beloved son. The Rebbe's mother wrote: "The tablecloth was soaked with tears from the Rabbi [Reb Levik]."

The following cabled message was sent:

Schneerson, Mendel, Warsaw.





הרה"ח רבי מיכאל דווארקי

XIII.9 Rabbi Michael Dworkin.

From the depths of my heart, I bless you, my beloved son, on the day of your wedding. Along with your bride Chaya Mushka, you should have good luck. G-d of our holy fathers in whose merit we live should provide you with blessings and you shall build an everlasting home. May you have a long life with the woman you love...In the merit of our forefathers the Tzemach Tzedek and his wife (you and your wife bear their names), may you be protected for your entire lives. May you go in the path of Torah and Mitzvot and have a good and peaceful life. May you be a prodigy who will beautify the Jewish nation.

You should be blessed with children and grandchildren who will observe the Torah and Mitzvot .  
Your father who is with you.

### Levi Yitzchak

One of the most touching moments that evening was when the Rebbe's grandfather, Rabbi Mayer Shlomo Yanofsky, took the hand of his daughter and danced with her. It is customary in many circles to have a *Mitzvah Tantz* at the end of a wedding. (A *Mitzvah Tantz* is a special dance in which the bride holds a piece of material on one end and various people, usually family members and honored guests hold the other end and dance with the bride.) Since the *Choson* and *Kallah* were not there in Yekaterinoslav, Reb Levik suggested that Rabbi Mayer Shlomo dance with his daughter - Chana - the Rebbe's mother. At first, she wasn't keen about it. However, after repeated requests, she obliged.

Dov Ber Gourary, a former resident of Yekaterinoslav, described in an interview in *Kfar Chabad* magazine the events of that night:

**There was a tremendous sense of happiness that night in the Rabbi's [Reb Levik's] house. All the respected members of the community were present....The celebration lasted until the morning. It was an event which one can not forget.**

At daybreak, the crowd dispersed and many went straight to work.



## Chapter XIV

### The Rebbe's *Sheva Brachos* in Latvia

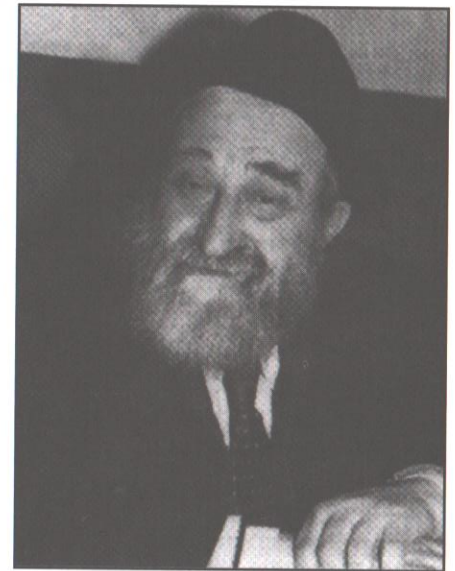
As previously mentioned, Thursday morning after the wedding, the Previous Rebbe and his family left Warsaw on the express train to Latvia. In his memoirs published in the *Algemeiner Journal* in honor of the 50th Anniversary of the Rebbe's wedding, Rabbi Avraham Godin described the events that transpired upon the Previous Rebbe and his family's return to Latvia:

The train station was over-crowded with people...Among those who arrived in Riga with the Rebbe [a reference to Rabbi Yosef Yitzchak] was his father-in-law, Rabbi Avraham Schneerson.

The *Gabbai* (beadle) of the Chasidic synagogue was Rabbi Eli Chaim Althaus. When Rabbi Althaus called Rabbi Avraham Schneerson up to the Torah, he used the term, *Moreinu* (our teacher - a title reserved for special honored people)... In Riga, the Rebbe, Rabbi Yosef Yitzchak, lived in the same building as his mother, Rebbetzin Shterna Sarah. The Rebbe lived on the third floor, and his mother lived on the first floor. The *davening* (prayer services) as well as the *Sheva Brachos* took place in Rebbetzin Shterna Sarah's apartment. In that apartment, the Chasidic gathering (*farbrengen*) on *Yud Tes Kislev* took place as well.

The house was over-crowded with people. However, two old Chasidim remained in one of the side rooms of the apartment. They were Rabbi Zvi Averbuch and Rabbi Noach Lulov. Rabbi Zvi was one of the most noted Chasidim in Riga. When he was a young man, he stayed with the Tzemach Tzedek, the third Lubavitcher Rebbe.

Rabbi Noach was very close with the fourth Lubavitcher Rebbe, the



XIV.2 Rabbi Avraham Godin.  
(From Kfar Chabad Magazine.)



ביתו של כ"ק אדמו"ר הרי"צ בריגא

XIV.1 The Previous Rebbe's residence in Riga. In this house, the Sheva Brochos was celebrated.







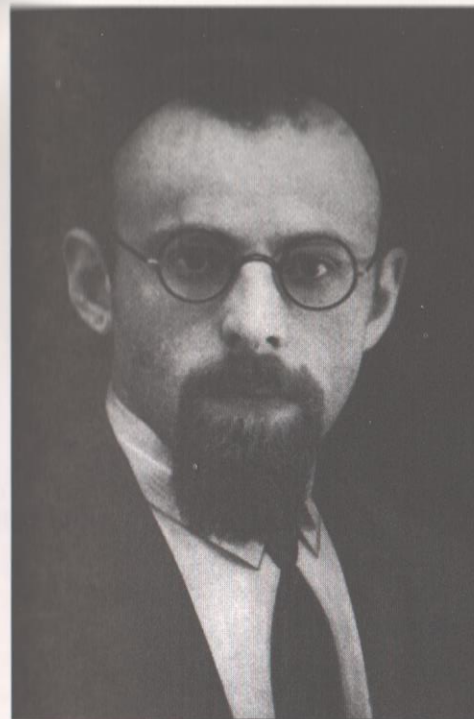
# מיט 50 יאר צוריק ביי די שבע ברכות פון ליונאוויטשער רבין

(שלוס פון דייט 9)

רש"ב.

פסעסער (געמיינט סאוועטישע  
בירגער, וועלכע זינען מיט א  
קורצער צייט צוריק געקומען  
צופארען פון ראטן-פארבאנד).  
אין אינעם פון די טעג-האט  
דער רבי נ"ע געזאגט, אז אין  
אים זאל זיך באטייליגען אויך  
דער חתן, דער איצטיגער ליטבא-  
וויטשער רבי שליט"א.  
זוי שוין געזאגט, האבען זיך  
די שבע-ברכות פארציגען ביו  
פארטאג צווישען גרויסן עולם  
האבן זיך געפתען אלע גבאים  
און שמשות פון די חסידישע  
בתי-כנסת אין ריגע. דער רבי  
נ"ע האט זיי געגעבען געלט אויף  
משקה און געבעטען מען זאל  
פארברענגען אין די בתי-כנסת  
אויך אויף מארגען.

אינמיטן פון טאנץ האט זיך  
דער רבי אויפגעהויבען און האט  
געזאגט, אז אויך ער האט דאך  
געווען דעם זיידן און האט זיך  
אויך באטייליגט אין ריקוד.  
(בעת דער רב מהר"ש איז גפטר  
געווארען איז דער רבי יוסף  
יצחק אלט געווען 2 יאר מיט  
3 חדשים.  
צווישען איין ריקוד און דעם  
צווייטען האט דער רבי גערעדט  
מעגלייך דינאס.  
עס איז שוין געווען שפעט  
נאך האלבער נאכט בעת דער  
רבי האט אויסגערופען, אז אין  
דעם נייסטען ריקוד וועלען גיין  
נאך די וועלכע האבען "רויטע



XIV.4 Shimon Vitenberg.  
(From *Eleh Ezkerah*.)

During the *Sheva Brachos* (on Shabbos), the Previous Rebbe said a Chasidic discourse which began with the verse *Margila Bepume Derovo*.<sup>(2)</sup> Towards the end of the celebration, two chairs were set up behind the Previous Rebbe, and the bride and her mother, Rebbetzin Nechama Dina, came in. This is customarily done so that the bride is present when the *bentching* (Grace After Meals) and the seven special blessings are recited.<sup>(3)</sup>

After Shabbos was over, it was time for the next *Sheva Brachos* meal. This gathering (which was also a *Yud Tes Kislev* gathering) was also held in Rebbetzin Shterna Sarah's apartment. At the beginning of the gathering, the Previous Rebbe asked one of his secretaries, Rabbi Yechezkal Fagen, to send a telegram to Rostov. Rostov is the city in which the Previous Rebbe's father was buried. The Previous Rebbe's intention was for the cable to be read at the grave of his father. The Previous Rebbe stated the name of the person to whom the cable should be sent. According to Rabbi Godin, the cabled message in Russian said, "Your wishes have been fulfilled". He also added a few words in Yiddish. As he was concluding to dictate the cabled message, he said: "It is better if Shimon Yitzchak Vitenberg translates it". (Regarding Vitenberg, see Chapter I).

During this *Motzei Shabbos* — *Yud Tes Kislev* gathering and *Sheva Brachos*, the Previous Rebbe was very happy and lively. At one point, he asked that all the people who had seen his grandfather, the Rebbe MaHaRaSH, (the fourth Lubavitcher Rebbe) dance together. Among those who joined in this dance was Rabbi Dov Ber Yzuckerman, who as a child learned in the same *cheder* (primary school) as the Previous Rebbe's father, the Rebbe RaShaB. In the middle of this special dance, the Previous Rebbe stood up and said, "I, too, saw my grandfather [the Rebbe MaHaRaSH]".

XIV.3a-b Rabbi Avraham Godin's description of the Sheva Brachos.

Rebbe MaHaRaSH, and also the fifth Lubavitcher Rebbe, the Rebbe RaShaB. He was the father of the Russian Communist Lulov, who had come to arrest Rabbi Yosef Yitzchak [in 1927] and treated him very brutally during the arrest. When the details of the arrest became known in Riga, the father was embarrassed to see the Previous Rebbe because of his son's evil actions. However, the Rebbe himself sent someone to call Reb Noach Lulov.<sup>(1)</sup>



The Previous Rebbe then personally joined in the dance. He was two years old when his grandfather passed away. The Previous Rebbe spoke out during the gathering against those Chasidim who trim their beards or don't even keep beards at all. He also clearly stressed the importance of keeping the laws of *Shabbos* properly and the need for people to set aside time to learn Torah. Another topic which he spoke about during that gathering was the *Torah Im Derech Eretz* Schools of Latvia. He stressed that although this school system is far better than the secular Jewish schools, it lacks the Jewish spirit commonly found in the far more religious schools of Eastern Europe. During that gathering, the Previous Rebbe also said a Chasidic discourse which began with the verse *Omar Reb Oysheya*.<sup>(4)</sup>

Sometime after midnight, the Previous Rebbe declared that the next dance would be for all those who had *Red Passports* (meaning those who had recently arrived from Russia). In one of the dances, the Previous Rebbe declared, "now the *Choson* should participate". The celebration continued until the morning. Before the crowd had dispersed, the Previous Rebbe gave money to the *Gabboyim* (beadles) of the Chasidic synagogues of Riga and told them to buy vodka and have Chasidic gatherings also the following day.<sup>(5)</sup>

The following evening, which was the last night of *Sheva Brachos*, there was also a Chasidic gathering. During that gathering the Previous Rebbe told stories, asked that his followers focus more on studying Chasidus, learning Torah in general and spoke of the importance of reciting *Tehilim* (psalms).

As the *Sheva Brachos* ended the young couple finally had time to send thank-you letters for the presents they received.



XIV.5 Rabbi Yechezkal Faigen and his family.



# Chapter XV

## The Wedding Presents

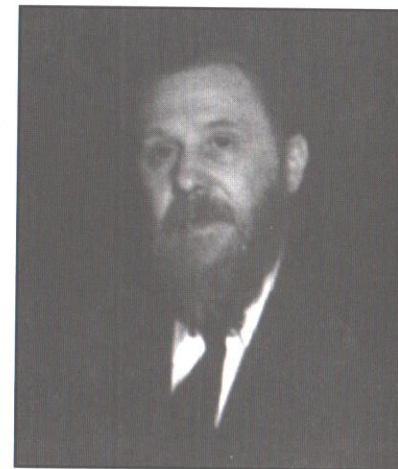
As previously mentioned, one of the most heart-breaking events which occurred at the wedding was the theft of a manuscript of the Baal Shem Tov and a manuscript of Reb Schneur Zalman of Liadi. These manuscripts were in a portfolio together with money, and were in the possession of Rabbi Avraham Schneerson. Rabbi Avraham had intended to give them to his granddaughter and the Rebbe as a wedding present. The theft was never recovered and the young couple never did receive their gift.

There were other presents which the couple was suppose to receive, but unfortunately, did not. In his will, the fifth Lubavitcher Rebbe, the Rebbe RaSHaB, had left some of his *seforim* (Hebrew books) to his grand-daughters and their husbands. When the Previous Rebbe's oldest daughter, Chana, married Rabbi Schmaryahu Gourary, they received the books allotted to them by the Rebbe RaSHaB. <sup>(1)</sup> The *Tanya* was among the *seforim* received. Today, this priceless *Tanya*, which had always been used by the Rebbe RaSHaB, belongs to the Previous Rebbe's grandson, Mr. Sholom Ber Gourary.<sup>(2)</sup>

However, when the second daughter of the Previous Rebbe, Chaya Mushka, and the Rebbe got married, they did not get the *Seforim* allotted to them. According to the Rebbe RaShaB's will, the couple was supposed to receive *Beirei Zohar*, a *Tanya* (the Zitomir printing), *Toras Chaim*, *Shaar Emunah Veshaar Hayichud*, *Pirush Hamilos* and *Kuntres Hâ-Hispalos* <sup>(3)</sup> The Rebbe once spoke about this publicly. He said:

For a long time, I didn't know at all that such a will existed. When I finally did find out [about the will], I asked my father-in-law about the *seforim* I was supposed to receive. But he did not answer me...I didn't have the nerve to ask about it again...As of today, I do not have these *seforim*.<sup>(4)</sup>

Why did the Rebbe not get the *seforim*? Why did the Previous Rebbe ignore the Rebbe's question, as the Rebbe himself

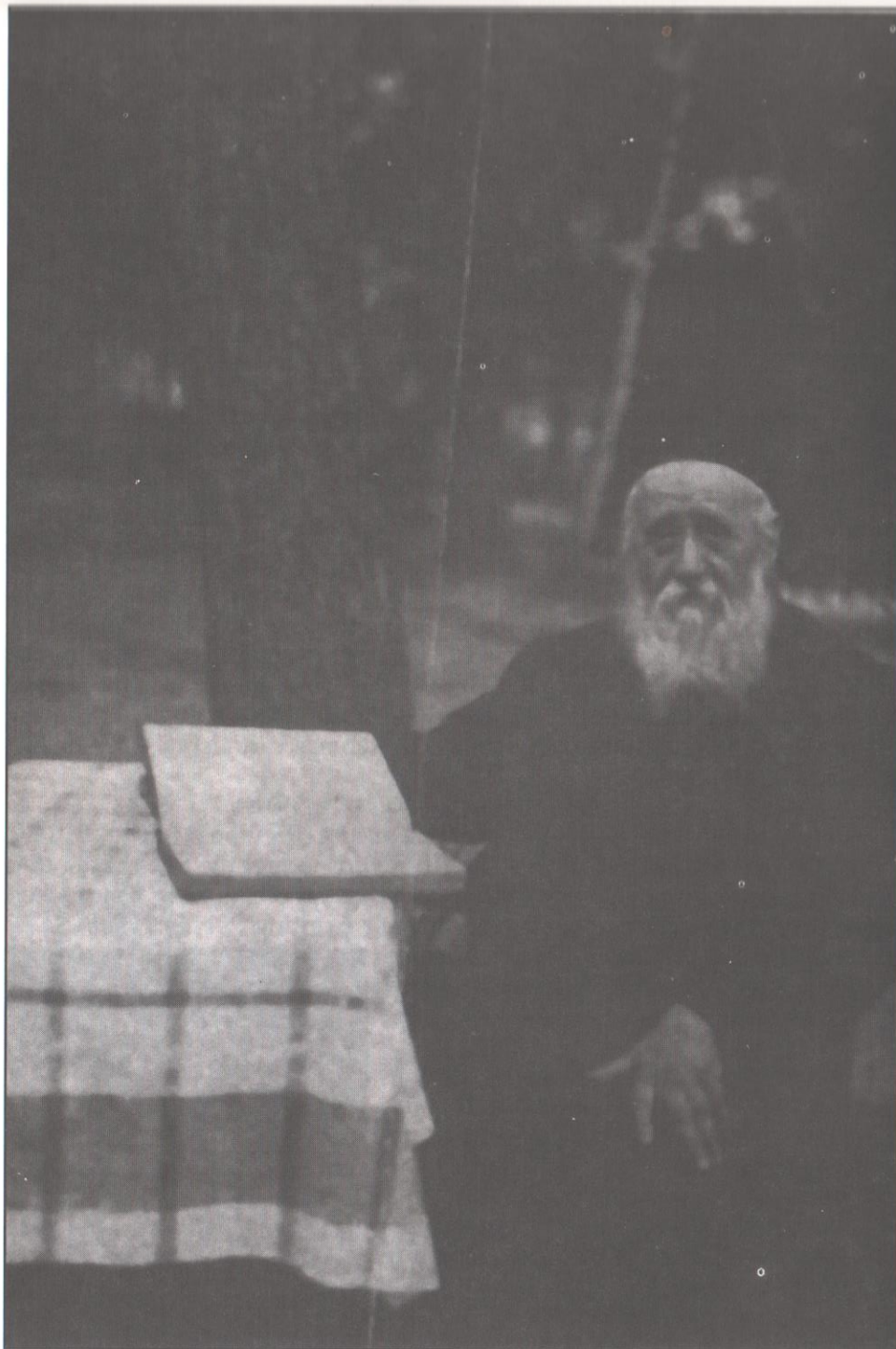


XV.2 The Previous Rebbe's oldest son-in-law, Rabbi Schmaryahu Gourary

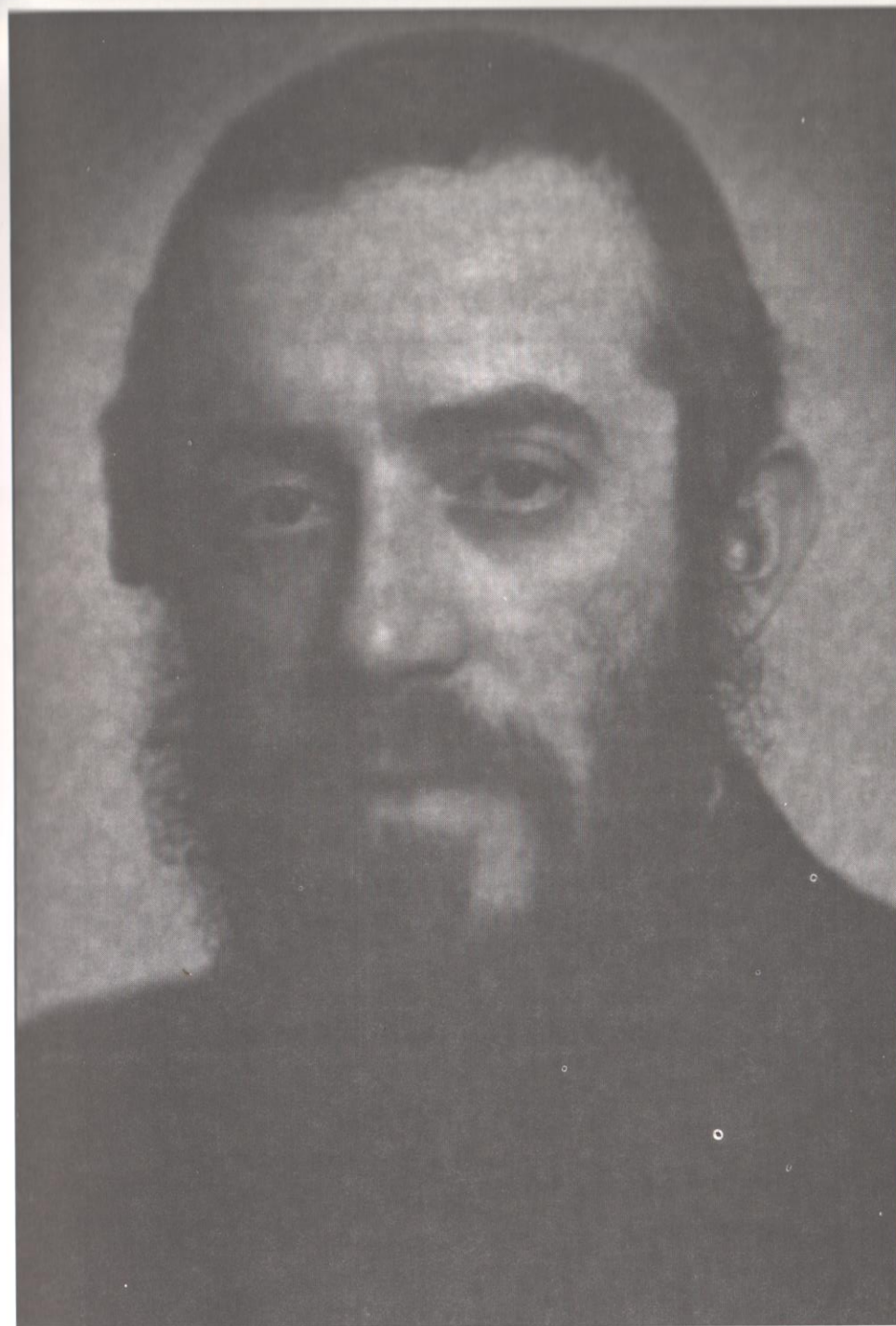


XV.1 One of the many wedding gifts. The inscription on the above volume indicates this to be one of the Rebbe's wedding gift.





XV.3 The famed Warsaw Rabbi, Rabbi Michoelsohn, gave the Rebbe a rare old Sefer as a wedding gift.



XV.4 Rabbi Ezriel Zelig Slonim



XV.5 Thank you letter sent by Rebbetzin Shterna Sara.



XV.5 Rebbetzin Shterna Sara.

stated? I posed this question to the Previous Rebbe's grandson. His answer was:

It had to do with the friction that had developed between my grandfather [the Previous Rebbe] and uncle [the Rebbe]. My grandfather was not happy with the fact that my uncle was going to college, and not joining him in his tireless efforts on behalf of Soviet Jewry and other communal activities, with which my grandfather was involved. My grandmother, [Rebbetzin Nechama Dina] was the one who continuously kept defending him.

Whether or not the readers are willing to accept this reasoning, the fact remains that the Rebbe did not receive the *seforim* allotted to him by the Rebbe RaShaB. The Rebbe would also mention at a public gathering that: "Although it is customary in many circles for a *Choson* to receive a *Shas* (a set of Talmud folios), [however], I did not get it..."<sup>(5)</sup>

The writing table of the Graf Ignatyev that the community of Yekaterinoslav had given as a wedding present for the Rebbe and Rebbetzin would also be a present they would never see. They obviously could not get it from Russia.

So which presents did the young couple actually receive?

As previously mentioned, Rabbi Meir Schapiro gave the Rebbe a copy of his book. Also, the Warsaw newspaper, *Moment*, reported that the Warsaw Rabbi, Rabbi Michoelsohn sent a very rare, old *Sefer* as a present to the Rebbe.<sup>(6)</sup>

The Rebbe also received the following sets of *Seforim*: from Rabbi Ezriel Zelig Slonim, he received a set of *Yismach Moshe*; he also received another set of *Yismach Moshe* and a set of *Ohr Somaech*. However, the providers of these gifts remain unknown.

These gifts were in addition to the 1300 greeting cables that were received in Warsaw in honor of the wedding.<sup>(7)</sup>

XV.6 Thank you letter sent by the Rebbe.



# Chapter XVI

## The Young Couple Moves To Berlin

For the first six weeks after their marriages, Rebbe and Rebbetzin stayed in Riga.

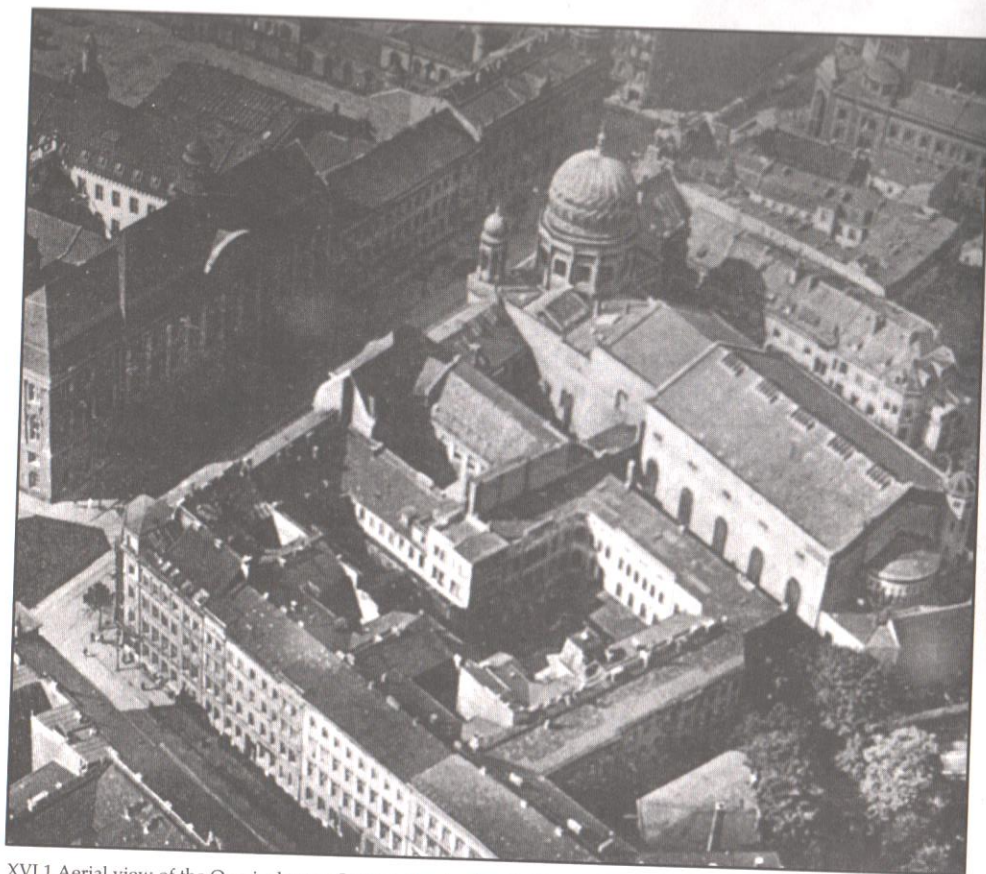
The wedding had been an overwhelming experience. As the Rebbe himself once commented: "My wedding was so chaotic with the enormous crowd, that my father-in-law decided that the next wedding would be a much smaller one." <sup>(1)</sup>

As in every family, the topic of the next wedding comes up for discussion after an older sibling gets married. In Riga, the Schneerson family now began to discuss finding the prospect of finding a match for Shaina (Sonya). One such prospect was the Rebbe's younger brother Leibel, who had spent many hours in the Previous Rebbe's home when the Previous Rebbe resided in Leningrad. The Rebbe and Rebbe's brother both had attended the University of Leningrad. (In Volume I, some of Leibel's work as a student at the University of Leningrad was presented.) In the biographical listing for the Rebbe, published in the official *Chabad* book, *Challenge — An Encounter with Lubavitch - Chabad*, the following is stated:

**Before arriving in the United States in 1941, he spent some time in various countries which included Russia, Poland, Germany and France. It was during this period that he also took courses at the University of Leningrad...".** <sup>(2)</sup>

However, since the University of Leningrad retains student records only from 1929 on, the Rebbe's transcripts at the University of Leningrad have not survived. (According to a letter received by the author from the Archivist at the University.)

On weekends, the Rebbe and his brother would stay at the Previous Rebbe's house. The fact that Reb Levik and his brother, Reb Shmuel had each married a sister also added to the consideration that perhaps Leibel should marry Shaina, the youngest daughter of the Previous Rebbe. The fifth Lubavitcher Rebbe, Rabbi Sholom Ber, was actually the one who suggested that the Rebbe's father and his brother [the Rebbe's uncle] each marry a sister. As the Rebbe himself wrote: "My father of blessed memory and my uncle married two sisters according to the suggestion of Rebbe RaSHaB." <sup>(3)</sup>



XVI.1 Aerial view of the Oranienburger Strasse, the street in Berlin on which the Rebbe lived. This photo was taken in 1930 during the time that the Rebbe lived there.  
(From *Synagogues in Berlin*, Volume II.)



# דעות האוכלאה של הרב ר' לוי יצחק שניאורסון מיקמרינ

הרב ר' לוי יצחק שניאורסון זצ"ל, נפ' ה'תר"ס, היה מהגדולים והנכבדים שבגדולי רבני אשכנז. נולד ביום ח' שבט, י"ג שבט, ה'תק"ע, בעיר קמירין, פולין. למד בבתי המדרש המקומיים, ובבית המדרש הגדול של ר' חיים מברסלב. נשוי לרבנית מרים, בת ר' חיים מברסלב. נפ' ה'תר"ס, ביום ח' שבט, י"ג שבט, ה'תק"ע, בעיר קמירין, פולין.

היה מן המובהקים שבחכמי אשכנז, ונחשב לאחד מגדולי רבני אשכנז. נשוי לרבנית מרים, בת ר' חיים מברסלב. נפ' ה'תר"ס, ביום ח' שבט, י"ג שבט, ה'תק"ע, בעיר קמירין, פולין.

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## קידוש

## השם

מאת  
**ש"י יצחקי**

הוא לא שמע שמהם. ידע שיש בזה הרב ר' לוי יצחק שניאורסון זצ"ל, נפ' ה'תר"ס, היה מהגדולים והנכבדים שבגדולי רבני אשכנז. נולד ביום ח' שבט, י"ג שבט, ה'תק"ע, בעיר קמירין, פולין.

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# פרשת חיי' של אבי האדמו"ר שליט"א מליובאביץ

Furthermore, the Rebbe RaShaB had suggested that *shidduchim* should be sought with the children of Reb Levik.<sup>(4)</sup> This suggests that not only should the Rebbe marry a daughter of the Previous Rebbe but Leibel should also. However, Leibel was not an immediate consideration since he was still in Russia. He would not leave until 1930.



XVI.3 Picture of Shaina taken in 1930.

Exactly three weeks to the day after the Rebbe's wedding, a very interesting experience happened. In his *Reshimos* (personal notes), which were published after the Rebbe passed away, the Rebbe recorded a vision which his father-in-law had seen.



XVI.4 Shaina with her groom, Mendel Horenstajn, and his sister Sonya.

yobson u' moshon  
 'l'aynema.  
 אבן ש. ה' 29

XVI.5 Inscription of the back of the photograph written by Shaina to her sister, The Rebbe's daughter.



Monday evening preceding the fifth of Teves 5689, Riga [Dec. 18, 1928]: I went into the Rebbe's room [a reference to the Previous Rebbe] after I'd been called. He [the Previous Rebbe] said that he had greetings for me from my brother Leibel, who was [then] residing in Leningrad. I asked if he had received a letter from him. He answered:

"I heard a Chasidic discourse together with him from the Rebbe Nishmoso Eden (a reference to the Rebbe RaSHaB who had passed away almost nine years earlier). This is what happened: Tonight I saw my father, the Rebbe Nishmoso Eden, holding a silk handkerchief, and his face was radiating with light. The last time that I saw him looking like this was in 5668 (1908). He said Mazel Tov for the hat [the meaning of this remains unclear]. Then he, [the Rebbe RaSHaB] said that some others who were outside the door could come inside. I [a reference to the Previous Rebbe] opened the door and some people entered the room. Among them was your brother. Slowly, he approached me, or possibly I approached him. I grabbed hold of one of his hands. My father asked: 'Who is this young man?' However, after a few seconds my father said: 'Oh I know him!'

Then the [Previous] Rebbe continued explaining his vision:

"He [the Rebbe RaSHaB] recited the Chasidic discourse *Shechorah Ani Ve-Navah...* After the discourse, I [the Previous Rebbe] approached my father [the Rebbe RaSHaB] and asked him something. The entire vision then disappeared. The vision was very clear. In which city the vision took place was not clear to me. The face of your brother I did not see clearly. His hat was tilted slightly to the side. He was chewing on something. I am not sure what the substance was which he was chewing. This is the second time that I have seen my father since the wedding [a reference to the Rebbe's wedding, which had taken place exactly three weeks before]." (5)

What is the meaning of this vision? The visions of *Tzadikim* surely are not to be taken lightly. However, as a historian, it is impossible to interpret anything from this except to say that it was a vision of a *Tzadik*. The fact remains though that while the Rebbe's brother was still in Leningrad, he



XVI.6 Chana Grouary, the Rebbe's older sister.

did wear *yarmulke* (skull cap) and was still religious. Once he left Russia in 1930 and moved to Berlin, he was no longer religious. In fact, as mentioned earlier, Leibel stayed with the Rebbe and Rebbetzin just after he arrived in Berlin. They cared for him while he was sick. However, once he recovered from his illness, he no longer stayed with his brother. He rented his own apartment at Kant Strasse 133, as indicated on his University of Berlin student records. (See Exhibit III.10 for the letter from Dr. W. Schultze, the archivist at the University, now known as Humbolt University).

In fact, not only was Leibel not religious — he was anti-religious. Besides the examples previously noted about his anti-religious views, it is important to note that when Leibel married his wife Regina in 1939 in Tel-Aviv, he was not even married by a rabbi. The archivist at the *Rabbinat* in Tel Aviv, Rabbi Yosef Charlop, confirmed that Leibel was not married by a rabbi. At the time, if someone wanted to be married by a rabbi, the marriage by law would have had to be registered with the *Rabbinat* in Tel Aviv. For a secular marriage no registration was required. Rabbi Roth, archivist at the *Rabbinat* in Rishon-Le-Tzion, also confirmed this.

During the years that Leibel was in Berlin, 1930-1933, never once did he travel with his brother for any Jewish holidays to Riga, where the Previous Rebbe had established his base of operations, as his brother the Rebbe had done alone.

Shaina, the youngest daughter of the Previous Rebbe was very modern. She finally began to date her future husband Menachem Mendel Horensztajn in the early part of 1929. (See Exhibit XVI.4). This picture of Shaina with her future husband Menachem Mendel Horensztajn and his sister was taken on November 5, 1929. The inscription on the back of the original photograph written by Shaina to the Rebbetzin reads:

To my lovely Moussia

Sonya  
Feb. 5, '29



XVI.7 Rebbetzin Sherna Sara.





XVI.8 Picture of Shaina.

They were married in Landvarovna in 1932. The Rebbe would spend much time with his brother-in-law Mendel Horensztajn in the 1930s.<sup>(6)</sup> The diary of the Previous Rebbe, written in 1930 indicates that he was visited by the Rebbe together with Mendel Horensztajn. When the Rebbe moved to Paris, he was also joined by his brother-in-law Mendel Horensztajn who had also moved to Paris. A detailed discussion of the Rebbe's relationship with his brother-in-law as well as the details of the wedding in Landvarovna will take place in Volume III of this series.

After his wedding, the Rebbe spent six weeks in Riga and then returned to Berlin. During this time he sent out thank-you letters to those who had sent wedding gifts. As a sample of the thank-you letters sent by the Rebbe for the wedding gifts (see Exhibit XVI.6). This thank-you letter was writ-

ten in Riga on the 28th of Teves (Jan. 10, 1929).<sup>(7)</sup> This letter indicates that the Rebbe spent approximately six weeks in Riga after the wedding before returning to Berlin. During the following week, the Rebbe and Rebbetzin were already back in Berlin. This is clearly indicated by the Rebbetzin's entrance record at the University of Berlin on the 23rd of January. (See Exhibit IV.8) The Rebbe's father also wrote his oldest son a letter which the Rebbe marked "received on the 12th of Shevat 5689 in Berlin" (Jan. 23, 1929).

When the Rebbe and Rebbetzin moved to Berlin as a married couple, they moved into an apartment that was situated in the center of Jewish activity in Berlin. They would meet many new faces and have to adjust to a new kind of living environment. What was it like?



XVI.19 The Rebbetzin.



XVI.20 The Rebbetzin.





XVII.1 The University of Berlin.



XVII.2 Rebbetzin Chaya Mushka's American Naturalization picture.

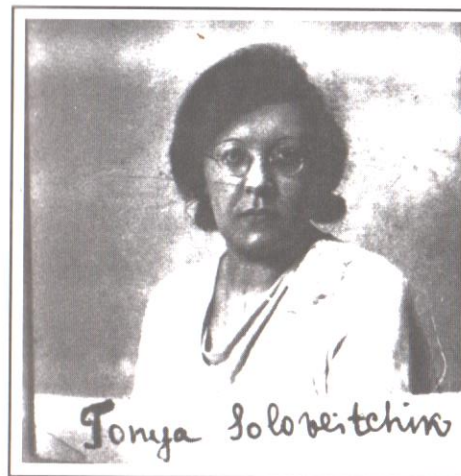
## Chapter XVII

### Adjusting To A New Life In A New Country

One of the first things people do when they move to a foreign country is learn the new language. When the Rebbetzin came to Berlin, she devoted many hours learning to converse in German. She registered at the University of Berlin's Foreign Students Department, known as the *Deutschen Institut für Ausländer Angemeldet*, (see Exhibit III.10). which was geared specifically to help foreign students learn German, (this was the same department Rabbi Soloveitchik first enrolled in when he came to Berlin to improve his German to the University level).<sup>(1)</sup> Once the Rebbetzin completed her studies in this department, she began studying her major: mathematics, as she had indicated in her deposition. (See Exhibit IV.9.)

The Rebbetzin also indicated in her deposition that she and her husband were close with Rabbi Soloveitchik in Berlin. Dr. Marc Shapiro has done an incredible job researching information about the Rav from the records at the University of Berlin.<sup>(2)</sup> It is clear from his research that the Rav lived in Berlin during two periods of his life. During the first period, his bachelor period, from 1926 to 1931, he studied and took examinations at the University of Berlin's Foreign Students Department, *Deutschen Institut für Ausländer Angemeldet*. He was then given full matriculation at the University, where he studied philosophy, economics and Hebrew.<sup>(3)</sup> During this period, he met his future wife Tonya.<sup>(4)</sup> They were married in Tonya's native city of Vilna.<sup>(5)</sup>

In the National Archives and Record Center in Waltham, Massachusetts, I



XVII.3a-3b Rabbi Soloveitchik's American Naturalization pictures.  
(Courtesy of National Archives and Record Center, Waltham, Massachusetts.)



TRIPPLICATE  
(To be given to  
declarant)

No. 254728

# UNITED STATES OF AMERICA

## DECLARATION OF INTENTION

(Invalid for all purposes seven years after the date hereof)

District of Massachusetts In the 22<sup>nd</sup> District Court  
of the United States of Boston

I, Tonya Soloveitchik  
now residing at 74 Elm Hill Ave., Roxbury, Suffolk, Mass.  
occupation housewife, aged 31 years, do declare on oath that my personal description is:  
sex female, color white, complexion medium, color of eyes brown  
color of hair brown, height 5 feet 7 inches; weight 160 pounds; visible distinctive marks  
none

Hebrew; nationality Polish

I was born in Vilna Poland, on March 28, 1904 (Year)

I am married. The name of my wife or husband is Joseph

we were married on June 16, 1931 at Vilna Poland; she or he was

born at Prusana Poland on Feb 27, 1903 entered the United States

at New York on Aug 20, 1932 for permanent residence therein, and now

resides at Roxbury, Mass. I have 1 children, and the name, date and place of birth,

and place of residence of each of said children are as follows:

Aterah May 15, 1932, Berlin Germany with me

I have not heretofore made a declaration of intention: Number        on        (Date)

my last foreign residence was Berlin Germany

I emigrated to the United States of America from Liverpool England

my lawful entry for permanent residence in the United States was at New York

under the name of Tonya Solowiejozyk on Aug 20, 1932

on the vessel Baltic

I will, before being admitted to citizenship, renounce forever all allegiance and fidelity to any foreign prince, potentate, state, or sovereignty, and particularly, by name, to the prince, potentate, state, or sovereignty of which I may be at the time of admission a citizen or subject; I am not an anarchist; I am not a polygamist nor a believer in the practice of polygamy; and it is my intention in good faith to become a citizen of the United States of America and to reside permanently therein; and I certify that the photograph affixed to the duplicate and triplicate hereof is a likeness of me: So HELP ME GOD.



Tonya Soloveitchik

Subscribed and sworn to before me in the Office of the Clerk of said Court,  
at Boston, Mass. this 10th day of April  
anno Domini 1935 Certification No. 1-120783 from the Commis-  
sioner of Immigration and Naturalization showing the lawful entry of the  
declarant for permanent residence on the date stated above, has been received  
by me. The photograph affixed to the duplicate and triplicate hereof is a like-  
ness of the declarant.

[SEAL] James S. Allen Court.  
Clerk of the U. S. District  
By Arthur J. Francis Deputy Clerk

Form 2509-1-A  
U. S. DEPARTMENT OF LABOR  
IMMIGRATION AND NATURALIZATION SERVICE

TRIPPLICATE  
(To be given to  
declarant)

No. 254727

# UNITED STATES OF AMERICA

## DECLARATION OF INTENTION

(Invalid for all purposes seven years after the date hereof)

District of Massachusetts In the 22<sup>nd</sup> District Court  
of the United States of Boston

I, Joseph Soloveitchik  
now residing at 74 Elm Hill Ave., Roxbury, Suffolk, Mass.  
occupation rabbi, aged 32 years, do declare on oath that my personal description is:  
sex male, color white, complexion medium, color of eyes brown  
color of hair black, height 6 feet 8 inches; weight 170 pounds; visible distinctive marks  
none

Hebrew; nationality Polish

I was born in Prusana Poland, on Feb 27, 1903 (Year)

I am married. The name of my wife or husband is Tonya

we were married on June 16, 1931 at Vilna Poland; she or he was

born at Vilna Poland on Mar 28, 1904 entered the United States

at New York on Aug 20, 1932 for permanent residence therein, and now

resides at with me I have 1 children, and the name, date and place of birth,

and place of residence of each of said children are as follows:

Aterah May 15, 1932 Berlin Germany live with me

I have not heretofore made a declaration of intention: Number        on        (Date)

my last foreign residence was Berlin Germany

I emigrated to the United States of America from Liverpool England

my lawful entry for permanent residence in the United States was at New York

under the name of Josef Solowiejozyk on Aug 20, 1932

on the vessel Baltic

I will, before being admitted to citizenship, renounce forever all allegiance and fidelity to any foreign prince, potentate, state, or sovereignty, and particularly, by name, to the prince, potentate, state, or sovereignty of which I may be at the time of admission a citizen or subject; I am not an anarchist; I am not a polygamist nor a believer in the practice of polygamy; and it is my intention in good faith to become a citizen of the United States of America and to reside permanently therein; and I certify that the photograph affixed to the duplicate and triplicate hereof is a likeness of me: So HELP ME GOD.



Joseph Soloveitchik

Subscribed and sworn to before me in the office of the Clerk of said Court,  
at Boston, Mass. this 10th day of April  
anno Domini 1935 Certification No. 1-120783 from the Commis-  
sioner of Immigration and Naturalization showing the lawful entry of the  
declarant for permanent residence on the date stated above, has been received  
by me. The photograph affixed to the duplicate and triplicate hereof is a like-  
ness of the declarant.

[SEAL] James S. Allen Court.  
Clerk of the U. S. District  
By Arthur J. Francis Deputy Clerk

Form 2509-1-A  
U. S. DEPARTMENT OF LABOR  
IMMIGRATION AND NATURALIZATION SERVICE









XVII. 6 Rabbi Chaim Heller.

spoke for quite a while, the audience stood quietly and remained respectfully attentive. After *bentching* (saying grace after the meal) we *davened maariv* (evening prayers) together with the Rebbe. At the end of the prayers everyone was given the opportunity to go over and shake the Rebbe's hand. (8)

There are many problems with this Yemei Melech account of the Rebbe praying at Lutzow Strasse 16:

1) The two-volume series *Synagogen In Berlin* lists this synagogue as a "Liberal" synagogue, meaning it was what in this country would be known as a Conservative synagogue! Furthermore, the 1928 Jewish Yearbook for Berlin, known as *Judisches Jahrbuch Fur Gross-Berlin*, does not list any *minyanim* other than the

main Liberal congregation at that location. Max Sinasohn's *Die Berliner Privatsynagogen und ihre Rabbiner*, which is the most complete book on the synagogues in Berlin from 1671-1971, also makes no mention of any special Chasidic *minyan* meeting at that location. Even the *Wegweiser Durch das Judische Berlin*, which lists street by street anything Jewish which took place at any specified location, makes no mention of this.

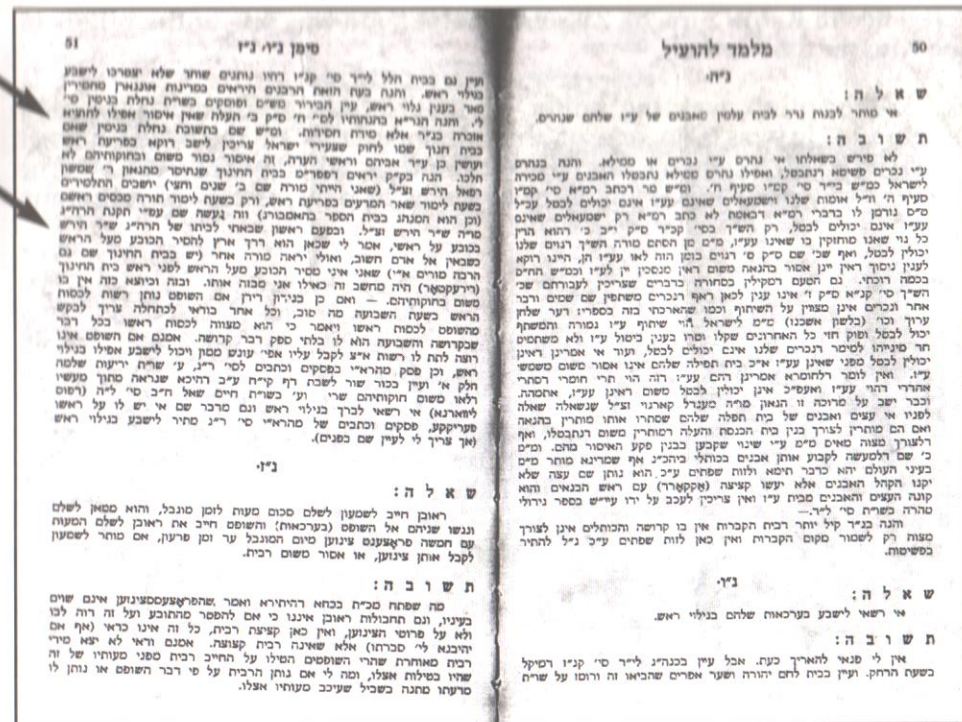
2) It is strange that in 1930-31, the Rebbe would be referred to as a guest in the city who had escaped the Bolsheviks. The Rebbe had lived in Berlin already since 1928, and was not known as a hero who had escaped from the Bolsheviks.

3) The notion that all the people lined up to shake the Rebbe's hand is also out of character for the Rebbe, and for that matter even for the Previous Rebbe. As previously indicated in the chapters on the Rebbe's wedding, even the Previous Rebbe did not allow people to line up to shake his hand. In this respect Lubavitch, is different than most other Chasidic groups.

4) Kalman Steinhaus begins by saying that at the time, he was ten years old. In light of the above, we must disregard his claim.

Even if we would accept Steinhaus' account as accurate, it describes the Rebbe *davening* there for only one *Shabbos*. Where did the Rebbe regularly *daven* during all his years in Berlin?

Another claim made by Yemei Melech is that the Rebbe *davened* regularly in the *Bais Hamedrosh Hagadol* in Berlin.<sup>(9)</sup> There is only one slight problem with this. There was no *Bais Hamedrosh Hagadol* in Berlin. The two-volume



XVII. 7 Rabbi David Zvi Hoffman's responsa regarding wearing a yamaka.

series *Synagogen In Berlin* lists all the synagogues of Berlin, and there is no mention of a *Bais Hamedrosh Hagodal*. The 1928 Jewish Yearbook for Berlin, *Judisches Jahrbuch Fur Gross-Berlin*, does not list such a congregation. Max Sinasohn's *Die Berliner Privatsynagogen und ihre Rabbiner* also makes no mention of any *Bais Hamedrosh Hagodal*. Even the *Wegweiser Durch Das Judische Berlin* which lists street by street location makes no mention of such a synagogue.

After much research, the answer finally emerged. During World War I, the Dombrover Rebbe, Rabbi Yisocher Berish Rubin, came to Berlin as a refugee. In Berlin, he founded a synagogue called *Anshei Polin*.<sup>(10)</sup> It was located at Grenadier Strasse No. 43.<sup>(11)</sup> According to his grandson, Rabbi Berish Rubin of Monsey, his grandfather related many times to his father that the Rebbe *davened* in his *shul* in Berlin.<sup>(12)</sup>

With regard to attending Torah classes, the Rebbe did refer to his participation in one such class in a letter he wrote to Rabbi Yehuda Aryah Wohlgemuth, son of the famed Berlin rabbi, Rabbi Dr. Joseph Wohlgemuth. The Rebbe related his memories of Dr. Joseph Wohlgemuth in Berlin as follows:

In 5788 (1928) when I was in Berlin, I once visited your father's house on a Friday night. Your father was, at the time, giving a *shiur* in Rambam. I remember that one of those in attendance was a student of the Kelmer [a



reference to Rabbi Simcha Zissel of Kelm, who was one of the pillars of the Mussar movement]. (12A)

Dr. Wohlgenuth was the editor of the German Orthodox periodical *Jeschurun*. He was also one of the administrators of the Hildesheimer seminary and gave many Torah classes for Congregation *Lev Jehudo*.<sup>(13)</sup> The *shiur* that the Rebbe was referring to seems to have been a private *shiur*, which was held in Dr. Wohlgenuth's house.

Rabbi Aharon Chitrik, head of the Manuscript Division of the Lubavitch Library, wrote in a letter to the *Algemeiner Journal*: "I might also add that while the Rebbe was in Berlin, he attended lectures by the great scholar, [Hagaon Harav] Rabbi Yechiel Yacov Weinberg, at the same time that the Rav, Rabbi J.B. Soloveitchik, was there."<sup>(14)</sup> In an interview with this author, Rabbi Boruch Lazerovsky, Chief Rabbi of Philadelphia, who was a very close friend of Rabbi Weinberg, mentioned that he heard from many of Rabbi Weinberg's students that the Rebbe had attended Rabbi Weinberg's classes in Berlin. Furthermore, Rabbi Lazerovsky mentioned that he had served as Rabbi in Montreaux, Switzerland. Rabbi Weinberg came into his synagogue to *daven mincha* (the afternoon services). After the prayers, they stood and talked. During that conversation, Rabbi Lazerovsky told Rabbi Weinberg that he was uncertain whether he should move to Israel or America. Rabbi Weinberg suggested that he move to America. He also added that, "When he arrives in the United States he should become close to the Rebbe, since 'Er vakst an odom godol' (he is growing to become a great person)."<sup>(15)</sup>

The Previous Rebbe and Rabbi Yechiel Yacov Weinberg seemed to have had a good personal relationship and knew each other well. This is evident from a letter by Rabbi Weinberg, in which he mentions that the Previous Rebbe held him in high regard. In a letter that he wrote in 1953, he stated: "...I am surprised that they don't know that the great Rebbes of Munkotch, Sochotchov, Lubavitch and others o.b.m. (of blessed memory) loved me very much...." (15A)

The Previous Rebbe also turned to Rabbi Weinberg for his *halachic* opinions at times as well. This is evident from the Previous Rebbe's published letters.<sup>(16)</sup>

Two interesting stories about the Rebbe's years in Berlin were published in *Yemei Melech* and were written by Dr. Menachem Metzner of Tel Aviv. The first story is as follows:

In the University, there was a long corridor which had classrooms at the end of the hall. The Rebbe would wear a hat until he reached the doorway of the classroom. He would then take off his hat and remain sitting in class with a big black *yarmulke* (skull cap). From this, I understood that the Rebbe did not even walk more than four feet without wearing a hat. (17)

It seems that Dr. Metzner, or the author of *Yemei Melech*, was unaware that

## הרב ר' ישכר בעריש רובין שליט"א האדמו"ר מדאמבראווא

נולד בשנת תרנ"ג בדאמבראווע  
(פלך טארנאווע), לאביו הרה"צ ר'  
חיים יחיאל זצ"ל אב"ד לימנא,  
ואח"כ האדמו"ר מדאמבראווע.  
בהרה"צ ר' מאיר'ל זצ"ל מגלא-  
גוב בהרה"צ ר' מנחם מענדל  
(חתנו של בעל אור לשמים)  
בהרה"ק ר' אשר ישעי' חתן מרן  
הגה"ק ר' נפתלי זצ"ל מראפשיץ.  
זקנו ר' מאיר'ל הנ"ל הי' חתנו  
של הרה"ק ר' יוסף אונגער זצ"ל  
אב"ד קאזשניץ ומ"מ אביו הגה"ק  
ר' מרדכי דוד מדאמבראווע.  
הרה"צ ר' יוסף הנ"ל הי' חתנו



של הבאר משה בנו של המגיד הקדוש מקאזשניץ (וחתנו של

הרה"ק ר' אלעזר בהרה"ק בעל נועם אלימלך מליזענסק). אביו  
הנ"ל הי' חתן הגה"צ ר' אלכסנדר ליפא בן מרן הרה"ק ר' יצחק  
אייזיק זצ"ל מזדיטשוב. נתחנך אצל אביו ונסמך מהגאון ר'  
שמואל פיהרער זצ"ל אב"ד קראסנע, ועוד רבנים. התחתן בז"ר  
בשנת תרע"ה ממשפחת אפרתים בינדיגער וויינבערגער נכדית  
בעל הנועם אלימלך והרבי ר' שמעלקא מניקלשבורג זצ"ל.  
בשנת תרע"ה בא לברלין כפליט ומצא ידידים ומעריצים אשר  
יסדו לו חברה בשם "אנשי פולין" והתרכזו סביבו כל יהודי פולין  
ומדינות השכנות שדרו בברלין, ורבנים ובע"ב שלמים באו  
לשמוע חז"ת. כ"ד שנה שמש ברבנות בברלין בקהלתו הנ"ל.  
והי' פעיל בכל עניני הדת ועזר לכל המוסדות שנציגיהם באו  
לבקש עזרה בברלין. ביתו הי' פתוח לרוחה ומאות בחורי פולין  
התאכסנו בביתו ולמדו בבית מדרשו. בשנת תרצ"ט נמלט  
מצפריני הגרמנים ובא לארה"ב ומעריציו יסדו לו חברה בשם  
"ביהמ"ד דחסידים" בניו יורק, המשמש לבית של תורה וחסידות.  
יש אתו כ"י ספר "אמרי נועם" מאביו זצ"ל עם הוספות משלו  
שיצא לאור בקרוב, (חדושים נפלאים בתורה ובחסידות). חבר  
באגודת האדמו"רים ופעיל בועד העזרה ושאר מוסדות התורה,  
ומהאדמו"רים החשובים בארה"ב.



in Germany, it was viewed as disrespectful to wear a head covering in a public building. Rabbi Dovid Zvi Hoffman, one of the leading rabbinical figures in Berlin, wrote a famous responsa about not wearing *yarmulkes* except when reciting a blessing or learning Torah. He even related how once when he went to visit Rabbi Hirsch at his Rabbinical Seminary, Rabbi Hirsch told him to take off his *yarmulke*. The reason, Rabbi Hirsch explained, was that he did not want to anger the gentile teachers who taught at the Seminary.<sup>(17A)</sup> It is important to note that this event took place at a Rabbinical seminary! To wear a *yarmulke* in the presence of gentiles was seen as totally unacceptable. Furthermore, in the photograph of the Rebbe taken circa 1928, he is not wearing a *yarmulke*. Many very religious Jews in Germany walked around without *yarmulkes*. According to the Rebbe's nephew, Sholom Ber Gourary, the Rebbe walked around the streets of Berlin wearing a beret.

Another interesting story related by Dr. Menachem Metzner, which he claimed he heard from Rabbi Meir Hildesheimer and Rabbi Ezra Munk is as follows:

One morning, the Rebbe came to Artilleriestrasse 31, which was the center of the Orthodox activities in Berlin. The Hildesheimer Rabbinical Seminary, the main synagogue, and other offices were located in the building. The Rebbe requested that the gentile watchman who was guarding the premises allow him to use the *mikvah* (ritual bath). The watchman explained to the Rebbe that the *mikvah* was closed. The next day, the Rebbe returned again and requested to use the *mikvah* and again he was again told that it was closed. The watchman then told the rabbis that there is was young man with a beard who kept asking about using the *mikvah*. The rabbis were interested to know who this young man was. Therefore, on the following day, they waited in the morning for the young man to come by. When the Rebbe arrived, the watchman told them that he could use the *mikvah*. The rabbis recognized that this young man was, in fact, the Rebbe."<sup>(18)</sup>

The *Wegweiser Durch Das Jüdische Berlin* notes that there was a *mikvah* in the building at Artilleriestrasse 31. It states as follows: "*Vor berhaus der synagoge in Artilleriestrasse 31, wo sich das gemeinderburo, das Rabbiner - Seminar, dos ritual bad...*" (In this building was the community offices, the Rabbinical Seminary, the ritual bath - *mikvah*)<sup>(18A)</sup>

Rabbi Leo Trepp, who now resides in California, is one of the last surviving students of the Hildesheimer Seminary. He related to the author of this book that the *mikvah* was in the basement of the building. He added that the students were advised not to be around the basement in the evening, in order not to disturb the women who were using the *mikvah*.

On another note, however, Rabbi Trepp indicated that he studied at the Hildesheimer Seminary from 1931 to 1934, and never once saw the Rebbe there. He recalls seeing Rabbi Soloveitchik and Abraham Heschel at the Seminary. In fact, he would often take walks with Heschel on *Shabbos* afternoon on the famous Berlin boulevard, the *Unter den Linden Strasse*. He noted that Heschel, in those years, was quite reserved and a very private

person, in contrast to the Heschel of later years, in America.

During the years that Rabbi Soloveitchik was in Berlin, he became very close with Rabbi Chaim Heller. Rabbi Heller founded a *Beit Hamedrosh Elyon* in Berlin, where Rabbi Soloveitchik attended classes. In fact, one of the most moving speeches that the Rav gave was his eulogy for Rabbi Chaim Heller.<sup>(19)</sup> It remains unclear if the Rebbe had joined Rabbi Soloveitchik in attending Rabbi Heller's classes. It is important to note that the Rav came to Berlin in 1926, whereas the Rebbe arrived in 1928. Rabbi Heller left Berlin for the United States early 1929. When Rabbi Heller came to the United States, he accepted a teaching post at Yeshiva University. The Yeshiva University Archives has on file a draft of its contract with Rabbi Heller. This contract is dated April 9, 1929.<sup>(19A)</sup>

Therefore, if the Rebbe did attend his shiurim at his *Beit Hamedrosh Elyon*, it would have been, at most, for a half of a year, since the Rebbe first arrived in Berlin for the Spring Semester of 1928 and registered at the University on Friday, April 27th, 1928. It is interesting to note that there is no published correspondence between the Rebbe and Rabbi Heller. The only time that Rabbi Heller was definitely known to have come face to face with the Rebbe was during the *Shiva* (week of mourning after the passing) of the Previous Rebbe in 1950. Rabbi Heller paid a condolence call to 770 Eastern Parkway with his famed student, Rabbi Soloveitchik, at his side.<sup>(20)</sup>

However, as previously mentioned, the Rebbe may have learned by Rabbi Heller for no more than six months, since the Rebbe arrived in Berlin in the fall of 1928 and Rabbi Heller left for the United States in early 1929.

However, the fact that Rabbi Soloveitchik chose to pay a condolence call together with Rabbi Heller seems to imply that Rabbi Heller may have known the Rebbe from Berlin. The fact that the Rebbe knew Rabbi Soloveitchik and Rabbi Weinberg in Berlin indicates, in all probability, that he also knew Rabbi Heller, since these men were always seen in Berlin walking with each other. As Werner Silberstein described in his memoirs of a frequent Berlin scene in the late 1920s:

**In those years, one could frequently encounter three men walking along the streets of Berlin who stood out even amongst Berlin Jewry, which was certainly not short of eminent personalities. The three men were Joseph Dov Soloveitchik with Professor [Evgen] Mittwoch (1876-1942), an Orthodox Jew and distinguished Orientalist, and with Rabbi Chaim Heller, one of the great scholars of his time; sometimes accompanied by Dr. [Yehial Jacob] Weinberg (1885-1966), rector of the Hildesheimer Rabbinical Seminary.**<sup>(21)</sup>

Despite the fact that little is known about the Rebbe's Torah study during his years in Berlin, the Rebbe's depth in learning could clearly be seen from the correspondence that his father sent to him during the Berlin era. These letters of Reb Levik make many references to questions and commentaries in Torah which the Rebbe had written to his father. Besides the wealth of knowledge of Torah that these letters demonstrate, the deep-seated love that Reb Levik had for his children is also obvious.





XVII. 10 The Rebbe and Rabbi Soloveitchik at the 1980 Fabringen.



XVII. 12 The Rebbe and Rabbi Soloveitchik shaking hands at the 1980 Fabringen.



XVII. 10 The Rebbe in the late 1920's.



XVII. 11 Rabbi Soloveitchik in the 1930's.

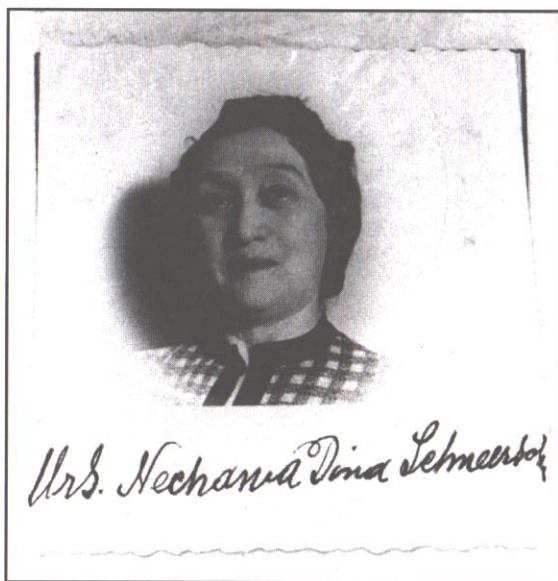


XVII. 13 The Rebbe and Rabbi Soloveitchik at the 1980 Fabringen.





XVIII.1 The Rebbe's Father-in-Law, Rabbi Yosef Yitzchak Schneerson.



XVIII.2 The Rebbe's Mother-in-Law, Rebbitzin Nechama Dina Schneerson.

## Chapter XVIII

### The Previous Rebbe During the Berlin Era

When the Rebbe first arrived in Latvia, he spent a few months working with the Previous Rebbe. It seems that he did some secretarial work for his future father-in-law, such as preparing correspondence and keeping a log of all the letters sent by the Previous Rebbe. When the Rebbe went to Berlin, he continued to assist his future father-in-law in various instances.

It seems clear that the Previous Rebbe respected the Rebbe's vast knowledge of Torah. For example, he wrote to the Rebbe asking him to add his commentary and footnotes to a famous *responsa* from the Tzemach Tzedek about not cutting or even trimming one's beard. <sup>(1)</sup>

On the other hand, as previously mentioned, his father-in-law was completely against the Rebbe's attendance at the University of Berlin. According to the Previous Rebbe's grandson, Sholom Ber Gourary, he even made a special trip to Berlin in 1929 to try to convince the Rebbe to leave the University. His father-in-law wanted the Rebbe to join him in his trip to the Holy Land and America. He desperately wanted the Rebbe to assist him in his efforts on behalf of Soviet Jewry. In the Previous Rebbe's diary, the following entry is recorded:

Wednesday, 23rd of Tammuz

I awoke at 6 in the morning. I prayed on the train. Our daughter, Chaya Mushka, and her husband, my son-in-law RM"m (Rabbi Menachem Mendel), met us at the first station in Berlin. At 7:20 we arrived at the Hotel Central, Room 236.

I passed the day talking a little. My daughter is planning to return next week to Riga. My son-in-law plans to stay [in Berlin] for another three weeks. It seems that the situation of his father, my *mechutan*, is worrying him.

(As mentioned in Volume I of this series, the Rebbe's father was arrested twice, once in the late 1920s or early 1930s and once in 1939. The Rebbe's father was openly defying the Soviets, and it seems to have greatly concerned the Rebbe.)

According to Sholom Ber Gourary, the Previous Rebbe even met up with the Rebbe after visiting the Holy Land in an effort to try again to convince him to join him in his trip to America. However, this was to no avail. The Rebbe wanted to continue his studies at the University. After







Very little information has come to light about the Rebbe's activities during 1931-32. By the Rebbe's own statement to Dr. Herbert Goldstein that he studied in Berlin from 1928-1932, he did study in Berlin during this period. His University records for 1931-32 to date have not been found. The exact reason for his departure from Berlin still remains unclear. *Yemei Melech* claims that the reason the Rebbe left Berlin had to do with the Nazi Aryanization of Germany. However, Hitler (may his name be erased) did not take power until January, 1933, and these laws did not take affect until April 7, 1933. The Rebbe clearly stated that he only studied in Berlin through 1932. The Rebbetzin, when asked about this during her deposition, also did not explain when and why exactly they left Berlin. In Volume III of this series, I hope to be able to answer these questions, as well as to discuss in detail the Rebbe's years in Paris.



XVIII.4 The Previous Rebbe's letters sitting with his son in law Schmaryahu Gourary and unidentified in Maarinbaad.



XVIII.5 The Previous Rebbe's letters standing with his son in law Schmaryahu Gourary and unidentified in Maarinbaad.



# Notes

## Preface

1. *Beis Moshiach*, 12 Shvat, 5756, pp. 95-97.
2. Ibid.
3. Ibid.
4. *Beis Moshiach*, 1 Elul, 5756, pp. 66-69.
5. Ibid.
6. In *Beis Moshiach*, Issue No. 118, there is a detailed account on how the Oholei Torah school is the Number One school in teaching that the Rebbe is King Moshiach. Also, in many issues of *Beis Moshiach* (100-116), articles appear on the progress of working these beliefs into the curriculum.
7. See Rabbi Shalom Klass' article in *The Jewish Press*, June 28, 1996, p. 26.
8. *The New York Times*, March 31, 1996, p. 28.
9. See *Country Yossi Family Magazine*, Issue No. 60, pp. 70-71.
10. A special section in *Beis Moshiach* called "Miracles In Our Time" on a weekly basis documents miracle answers through the *Igrois*. (See *Beis Moshiach* Issues 112-120). Also see "Wonders Of The *Igrois* Kodesh On Israeli's Election Day", *The Jewish Press*, December 6, 1996, p.37.
11. *Beis Moshiach*, 12 Shvat, 5756, pp. 95-97.
12. *Beis Moshiach*, 1 Elul, 5756, pp. 66-69.
13. See *Larger Than Life*, Volume 1, pp. 180-200, for a detailed account of the arrest.
14. See Article by Dr. David Berger printed in *The Jewish Press*, June 21, 1996 (For a full copy of the article, see exhibit P.1).
15. *The Jewish Press*, June 28, 1996, p. 26
16. *Algemeiner Journal*, June 28, 1996, p. B2

17. Rabbi Shmuel Butman in his book *Countdown to Moshiach*, International Campaign To Bring Moshiach, New York, 1995, p. 40, concedes this himself. He writes "Did the Rebbe ever say the actual words "I am Moshiach". The answer: He never said the actual words "I am Moshiach" ".  
18. . *Algemeiner Journal*, June 28, 1996, p. B2.

## Introduction:

1. Regarding the belief in the Rebbe's second coming, see *Beis Moshiach* Issue #99, *The Rebbe's Answer: A Dream Come True*, by Aryeh A. Gotfryd, in which he proclaims: "So who Elopeinu? Who Avinu? Who Malkeinu? Who Moishianu? Who Yoshianu V'Yigaleinu Shaynis B'Karov? The Rebbe, Melech HaMoshiach. That's who." (Author's translation - He is our G-d; he is our father; he is our king; he is our deliverer. He will soon again save and redeem us.)
2. *New York Newsday*, February 11, 1988, p. 3.
3. Told to the author by N.Z. Gottlieb while visiting his home in Jerusalem in the summer of 1994.
- 3A. These seventy three letters are the personal letters that the Rebbe wrote to Harkavi. Dr. Harkavi also received copies of letters that the Rebbe had sent out to his father-in-law Rabbbi Reuven Katz and other Torah personalities. The Harkavi Archive in total has over two hundred letters from the Rebbe.
4. *Nobel Prize Winners: An H. W. Wilson Biographical Dictionary*, pp. 599-601.
5. Richard Rhodes, *The Making of the Atomic Bomb*, Simon and Schuster, (New York), pp. 412-424.
6. I decided to do research on Dr. Benjamin Strong and discovered that he received his Ph.D. from George Washington University for "A Study of the History of the Development of Educational Games." **It seems that Dr. Strong is very interested in game playing.**

## Chapter I:

1. Rabbi Chaim Mordechai Chodakov would serve as secretary to both the Previous Rebbe and the Rebbe.
2. Rabbi Pinchas Teitz, of Elizabeth New Jersey, grew up in Latvia. His association with the Rebbe and the Previous Rebbe, as well as his father's



contact with Lubavitch, will be discussed in Chapter XVIII.

3. Chodakov left Europe for America on a six-month leave granted by the Latvian government. The assignment given to him by the Previous Rebbe was to start a school system in America. Some of the organizations established by the Previous Rebbe in America were given the same names as the ones that had been established in Latvia. For example, one of the organizations which the Previous Rebbe founded on American soil was called Machne Israel. The same organization, with the same name, had functioned in Latvia. Even the literature published in the U.S.A. was borrowed from its Latvian counterpart. *Der Unzer Buch*, a book to help children learn to read Yiddish, was reprinted from the Latvian version called *Unzer Sprach*. All this will be discussed at length later in this chapter.

4. Latvia became an independent state on November 18, 1918 and maintained its independence until June 17, 1940. This is according to the memorial book for Latvia, *Yehadut Latvia*, p.10. With the fall of Communism in 1993, Latvia seceded from Russia and once again became an independent state.

5. *Yehadut Latvia*, pp. 11-15.

6. These figures were reported in the Warsaw newspaper, *Naye Folks Zeitung*, November 21, 1928, p. 1. Also see *Encyclopedia Judaica*, Vol. 10, pp.1462-1466.

7. The book containing the best description of the Jewish school system in Latvia is *Di Yiddish-Veltlekeh Shul In Letland*, by Mendel Mark, published by Cyco, 1973. Regarding continuing education by Jewish students in colleges see *Ha-Studentim Ha-Yehudim*, by Yechiel Ben-Yacov, Tel Aviv 1974, pp.18-22.

7A. The situation of the Jewish autonomy that existed in Latvia is clearly described in *Di Yiddish-Veltlekeh Shul In Letland*.

7B. The name of the fifth member remains unclear.

8. *Yehadut Latvia*, pp.54-57. Rabbi Avraham Godin's memoirs of Dubin and the various elections in Latvia were published in *Betun Chabad* No. 32, 33.

9. Various interviews with Dubin as the Rosh Hakahl appeared in the newspaper *Der Haint*. On January 20-21, 1939, there are many articles and ads congratulating Dubin on his 50th birthday. On March 13, 1938 there is an entire section of the newspaper dedicated to Dubin in honor of his 25th wedding anniversary.

10. From various news clippings at the YIVO Institute in New York in the

Vilna Archives Territorial Collection (RG33) for Latvia, it is clear that the function of Machne Israel was to improve the social welfare of the Jews of Latvia. Also see the various references to this organization in *Yehadut Latvia*.

11. Among the philanthropic organizations that Dubin headed or was an executive member: Machne Israel (see *Der Haint*, Jan. 27, 1939 ), Lodzer Gemilas Chesed (see *Der Haint* 7th Shvat 5700), Keren Ha-Chinuch Be-Latvia, and *Zeirei Agudas Israel*.

12. *Yehadut Latvia*, p. 108.

13. N. Ben Yochanan, *Di Yiddische Heim*, Kislev, 5724, p.11.

14. An interview with Dubin by the editor of the *Morgen Journal*, D. L. Mekler, appeared in print on December 1, 1929. The article indicates that Dubin needed the help of Oscar Kohn in getting permission for the Schneerson family to leave Russia. This article was also republished as a section of *Die Yissurim Fun Die Lubavitcher Rebbe*, Riga 1930. Recently, an article published by Michael Beizer in *Jews of Eastern Europe*, Issue No. 3 (28) under the title, *The Leningrad Jewish Religious Community: From the NEP Through its Liquidation*, sheds new light on Jewish life in Leningrad in the 1920s. Among the items used by Michael Beizer in the article is the recently discovered arrest file of Rabbi Chaim Lieberman, the personal secretary of the sixth Lubavitcher Rebbe, Rabbi Yosef Yitzchok Schneerson. Rabbi Lieberman was arrested immediately after Rabbi Yosef Yitzchok. According to the Lieberman file, the Previous Rebbe had planned to move his family out of Russia just before the arrest in 1927. More research into the KGB files is still needed.

15. On January 20-21, 1939, there are many articles and ads congratulating Dubin on his 50th birthday. From this it is clear that he was born in 1889. See the *Encyclopedia Judaica*, Vol. 6 p. 246. For the document filed with Eleanor Roosevelt when she was asked to help save Dubin, See Exhibit I.9. Dubin's parents had seven children, four boys and three girls. Mordechai was their second son. This is according to *Der Haint*, March 13, 1938.

16. Taken from his tombstone. The picture was published in *Graves of Tzadikim In Russia*, p. 76, by Michael Greenberg. However, an article published in the newspaper *Der Haint*, in honor of Dubin's 25th wedding anniversary on March 13th 1938, lists Dubin's father's name as Zalman Ber. The caption under the picture of his father also lists him as Zalman Ber.

17. Taken from an interview with Dubin by the editor of the *Morgen Journal*, D. L. Mekler, published on December 1, 1929. Also see *Yehadut Latvia*, p. 118.



18. Taken from an interview with Dubin by the editor of the *Morgen Journal*, D. L. Mekler, published on December 1, 1929.
19. *Yehadut Latvia*, p.118.
- 19a. *Di Yiddishe Presse Vos Iz Geven* (Tel Aviv, 1975), p. 490
20. Ibid..
21. *Igrois Kodesh* (of the Previous Rebbe), Vol. 3, pp.18-19.
22. *Yehadut Latvia*, p.157.
23. Ibid.
24. See M. Mark, *Di Yiddish - Veltlehke Shul in Letland*, pp. 260-265. Also see *Kfar Chabad*, No. 569. This issue was published immediately after the death of Rabbi Chodakov and the entire issue was dedicated to him. Complete biographical information about Rabbi Chodakov is offered in that issue by Rabbi Avraham Godin, who served as personal secretary to Rabbi Mordechai Dubin. *Di Yiddishe Heim*, No. 115, was also dedicated entirely to the life of Rabbi Chodakov. Rabbi Chodakov has been described in various articles as the Minister of Education in Latvia. This is incorrect. He was the *Referent* (Superintendent) of the Jewish School System and was not a minister. This is clearly indicated in the Latvian Yiddish newspapers. For example, see Exhibit I.23 "The Wedding of the *Referent* of the Jewish Schools, M. Chodakov."
25. M. Mark, *Di Yiddish - Veltlehke Shul in Letland*, pp. 260-265.
26. *Kfar Chabad*, No. 569, p.14.
27. Ibid., p.32. This information was provided by Rabbi Avraham Godin
28. Ibid.
- 28a. Regarding the Yeshivah of Navaradok see Chaim Grade, *The Yeshivah*, New York, Bobbs-Merril Co., 1976
29. *Kfar Chabad*, No. 569, p.33.
30. Ibid.
31. *Di Yiddishe Heim*, No. 115, p.4. This age coincides with the date of his birth in 1902. In the interview with Rabbi Godin in *Kfar Chabad*, No. 569, p.34, he states that Chodakov was about 20 years old. This is due to the fact that Godin, at the time of the interview, was unsure about the exact

date of Chodakov's birth. The correct date of birth was provided by Rabbi Chodakov's family.

32. *Kfar Chabad*, No. 569, p.32.
33. Ibid.
34. See YIVO Record Group 33, known as the Vilna Archives Territorial Collection. There are three unsorted boxes with material on Latvia. There are also two boxes of school material relating to Latvia. The Archives of the History of the Jewish People, located in the Shprintzak building at the Hebrew University in Jerusalem, also has material on the Torah Im Derech Eretz school system.
35. *Di Yiddish - Velt-lehke Shul In Letland*, p. 261.
36. This is evident from his tone throughout the book and also from the way he relates to the events after the coup.
37. M. Mark, *Di Yiddish - Veltlehke Shul in Letland*, pp. 260-265.
38. *Das Yiddishe Blatt*, December 24, 1937.
39. *Yehadut Latvia*, p.101. Also see *Di Yiddishe Presse Vos iz Geven*, p. 490.
40. *Yehadut Latvia*, p. 371.
41. Rabbi Chitrick related this to the author during one of their daily car rides from Brooklyn to Manhattan in 1994.
42. *Toldos Chabad B'Artzois Ha'Bris*, S.B. Levine, p.179.
43. See YIVO Archives Record Group 33, box # 10, for complete background information on Machne Israel of Latvia, including stationery and listing of members.
44. *Morgen Journal*, March 17, 1940.
45. See *Uforatzto Journal*, published in the late 1970s and early 1980s and the subsequent volume called *Uforatzto*, which is a compilation of some of the best articles that appeared in the magazine.
46. See group picture of *Zeirei Agudas Israel* of Latvia provided in this chapter.
47. The *Unzer Buch*, published by Kehot Publishing Society, the publishing arm of Lubavitch, was copied from the Latvian original *Unzer Shprach*.



Another example of a publication which Kehot of New York copied from the Latvian original was *Der Shabbos*, published by Kehot, 1982.

48. See the interview with Rabbi Chodakov published in *Der Allgemeiner Journal*, July 15, 1977, p. 20.

49. According to his son, Shalom Yisroel Chodakov. Told to the author by Sholom Yisroel during the *shiva* of Rabbi Chodakov.

50. During World War II, the Previous Rebbe tried to rescue fellow Jews, such as his son-in-law, Menachem Mendel Horensztajn, by granting them official duties in his organizations which had no basis in reality. In Chodakov's case, since he was a professional educator, this seems to be a proper representation.

51. *Igrois Kodesh*, of the Rebbe, Vol. No. 2, p. 152.

51A. *Yemei Melech*, Vol. I, p. 252.

51B. *Di Yiddishe Heim*, Issue No. 115, pp. 4-5.

52. *Igrois Kodesh*, of the Previous Rebbe, Vol. No. 1, p.7.

53. See *Kfar Chabad*, No. 569, for a complete description of the school system as well as its branches. All of this information was provided by Rabbi Avraham Godin, secretary of Rabbi Mordechai Dubin in Latvia. The Lubavitcher Yeshiva in Latvia will be discussed at length in Volume III.

54. Nissan is the son of Yacov Yitzchak and Bunia Mindel. Both his parents died a martyr's death in Rezekne, Latvia (according to Nissan's dedication to them in *The Commandments* - Kehot Publishing, 1945). He received a Ph.D. in Philosophy (1962) from Columbia University. The Dissertation Abstracts lists the following information for Dr. Nissan Mindel.

Author: Mindel, Nissan. Columbia University

Title: *Sefer Liqqutei Amarim (Tanya)*, By Rabbi Schneur Zalman, Translated, An Introduction, and Biography of the Author.

Published: 1962

Physical Details: 186 p.

In: Dissertation Abstracts International 28-04A

System Control No. : (Unm) 6301505

Subject: Philosophy

Notes: Source; Dissertation Abstracts International, Volume: 28-04  
Section; A, page: 1472  
Thesis (Ph.D.) — Columbia University, 1962.

55. In the Rebbe's will, regarding the structure of the organizations (and whose publication I am proud to have initiated by giving a copy of the will to Mr. Jeffrey Goldberg of the *Forward*) the Rebbe calls the three pillars of Chabad: *Merkos L'Inyonei Chinuch*, *Machne Israel* and *Agudas Chasidei Chabad*. Rabbi Chodakov and Dr. Mindel were both named as the executive members. A further discussion of the "Vaad" in which the Rebbe, Rabbi Chodakov and Dr. Mindel were members and served as the decision-making board of these three organization from 1941 onward, will be discussed in Vol. III. Many thanks to Dr. Nissan Mindel for providing me with much insight regarding this "Vaad".

56. *Algemeiner Journal*, July 15, 1977, p.20.

57. *Ibid.*, p. 19.

58. Related by Dr. Mindel to the author during the week of *shiva* for the Rebbe.

## Chapter II:

1. According to Rabbi Avraham Godin, secretary of Rabbi Mordechai Dubin, in an interview with *Kfar Chabad*, No. 569.

2. N. Ben Yochanon, *Die Yiddishe Heim*, translated into Hebrew and reprinted in *Kfar Chabad*, No. 569. According to letters on file at the Joint Archives (file #509) the Previous Rebbe's address was : Rabbi Schneerson, Pulkvezu Brieza iela 10, dz. 5, Riga, Latvia. Letters dated December 1928, list the Previous Rebbe's address as: Kr. Barona Iela Nr. 2 dz. 3

3. *Kfar Chabad* No. 569

4. *Yehadut Latvia*, p. 288 lists a short biography of Mordechai Chaifetz. Also see index in *Toldos Chabad Beortzos Habris*, regarding his trip to America in 1933. Movie footage of his visit to America can be seen in the film *Chabad In America* Volume I, produced by the author of this book. Also see the index to *Hatomim* for various articles which he submitted on Chasidism.

5. *Ibid.*, p.288. Reb Aaron was called "Arke Cheifetz" and was a tremendous activist for religious causes in Latvia. He headed the "Shomrei Shabbos" club which was an organization dedicated to encouraging people to be Sabbath observant. He also founded a bank which lent money to those who wished to keep the Sabbath, who were in dire financial straits. *Der Shabbos*, was a newspaper dedicated to promoting Sabbath obser-



vance in Latvia. In 1980, Rabbi Chodakov republished these issues in a booklet called *Der Shabbos*, Kehot, 1980.

6. *Yehadut Latvia*, pp. 289-90.
7. *Ibid.*, p.374. Also see the index to Rabbi Yisroel Jacobson's memoirs *Zikoron L'Beis Yisrael*.
8. *Ibid.*, p. 377. He is also listed in *Lubavitch Ve'Chayaleha*, p.197. In Rabbi Yisroel Jacobson's memoirs *Zikoron L'Beis Yisrael*, p. 107, it mentions that Zvi Gur was a *Mashgiach* (religious inspector) at a slaughter house in Riga. Zvi is also mentioned in Rabbi Jacobson's memoirs on p.110 and p. 208.
9. *Yehadut Latvia*, p. 391. A short biography was also published in *Der Haint*, March 10, 1936. Rabbi Raphael was born in 1849 in Gremnovitz, near Vilna, to Rabbi Zalman Hakohen. He studied first in the yeshiva in Annipolei and from 1904 to 1910, he studied in Lubavitch. He was ordained as a rabbi by the famed Chabad personality, Rabbi Mendel Chein. His first position as a rabbi was in the town of Ausveati near, Vitebsk. He succeeded his father-in-law, Rabbi Reb Yoel Davidson. He later served as rabbi in the Chabad village of Schedrin for 10 years. After his tenure as rabbi of Schedrin, he served as rabbi in Nevel from 1922 to 1933 and from 1934 to the start of World War II, he served as Chasidic rabbi of Riga. Some of his writings on Chasidic thought were published in *Hatomim*. He was killed while trying to save a Sefer Torah from the hands of a Nazi soldier and was burned to death with the Torah scroll. Also see the index to Rabbi Yisroel Jacobson's memoirs, *Zikoron L'Beis Yisrael*.
10. Rabbi Yitzchak Horowitz, known as Reb Itche Der Masmid, was previously discussed in Volume I, p.156. For a more detailed account of his life see *Kfar Chabad*, No. 546 for the memoirs of his son, Rabbi Zemach. Some of his of correspondence was published in *Yagdil Torah*, No. 71, pp.365-379.
11. A short biography of Rabbi Eli Chaim Althaus is recorded in *Yehadut Latvia*, p. 369.
12. Regarding Shimon Vitenberg, see *Yehadut Latvia*, pp. 428-429.
13. See *Toldos Chabad Be'artzos Habris*, by Rabbi Sholom Ber Levine and the video *Chabad In America*, Vol. 1, by Shaul Shimon Deutsch, for film footage of a *Melave Malka* held in honor of Reb Itche Der Masmid and another *Melave Malka* held in honor of Reb Mordechai Chaifetz.
14. Regarding the Rogetchover, see *Hagaon Harogetchover*, by M. Kasher and also *Kfar Chabad* No. 375, pp.10-11, and No. 376, p.24 for stories of the Rogetchover
15. A short biography of Rabbi Mendel Zack is published in *Yehadut Latvia*, pp.365-368.
16. Regarding Rabbi Dr. Meir Hildesheimer, see the *Encyclopedia Judaica* entry under his name. There is some archival material on Rabbi Hildesheimer at the Leo Baeck Institute in New York.
17. See *Toldos Chabad Be'ortzos Habris* for information regarding his stay in America. He can also be seen in the video, *Chabad In America*, Vol. 1.
18. *Avos*, Chapter 2, Mishna 14.
19. In the recently published book *The Soloveitchik Heritage*, by Shulamith Soloveitchik Meiselman (pp.109-110) she describes Reb Chaim's views on the "Guide" as well as his staunch opposition to permitting his children to study it. He was also opposed to allowing young men to receive a secular education. A more detailed discussion of his views, as well as those of his son Reb Moshe on this subject, will take place in Chapter III.
20. Tractate *Sotah* 49b.
21. *Torah Umada*, pp.22-25.
22. *Ibid.*
23. *Ibid.*
24. The Sifra (an early Tannaitic halachic midrash on *Leviticus*) strongly opposes the study of secular branches of wisdom. In *The Soloveitchik Heritage* there is a detailed discussion about the Soloveitchik family opinion on the subject (See p.109).
25. *Memoirs of the Lubavitcher Rebbe*, Vol. 3, serialized in *The Neshei Newsletter* during 1994-95.
26. *Reshimos Devorim*, Vol. 2, p. 47, by Rabbi Yehuda Chitrik.
27. See the index to *Likutei Torah* for all the places in which Aristotle is mentioned.
28. *Likutei Amorim*, Chapter 8, p.26.
- 28A. See *Chasidic Historical Review*, Issue No. 3, pp.18-26, for Eliezer Zweifel's eulogy on the Tzemach Tzedek with an English translation.
29. *Memoirs of the Lubavitcher Rebbe*, Vol. 3, originally published in a series in the *Der Morgen Journal* (during the Previous Rebbe's trip to the U.S. in



1929-30). The fifth Lubavitcher Rebbe, the Rebbe RaSHaB, in his will written in 1888, which was later published as *Kuntres Chanuch LaNar*, Kehot, 1943, wrote that his son [Rabbi Yosef Yitzchak] should not read any secular books at all, even if they are written in Hebrew or Russian. See Moshe Dovber Rivkin's *Askavte Drebbe*, (New York 1976), p.137. However, the Rebbe RaSHaB did indicate that after his *Bar-Mitzvah* he could study "to read and write and nothing more", see *Kuntres Chanuch LaNar*, Kehot, 1943.

29A. For a detailed account of the controversy regarding the Previous Rebbe reading secular books in his youth and his childhood teacher, the *Malach*, Rabbi Chaim Avraham Dov Ber Levine, leaving Lubavitch and starting the *Malachim*, see Jerome R. Mintz, *Hasidic People: A Place in the New World*, (Harvard University Press - 1992), pp. 51-59.

29B. See *Challenge-An Encounter with Lubavitch-Chabad*, published by the Lubavitch foundation of Great Britain, 1970, p.57: "Before arriving in the United States in 1941, he spent some time in various countries, which included Russia, Poland, Germany and France. It was during this period that he also took courses at the University of Leningrad....".

30. See M. Kasher, *Hagaon Harogetchover*, p. 8.

31. This response was first published in *Ha-Ma'ayan*, 16:3, pp. 1-16, and summarized by Dr. Norman Lamm in *Torah Umada*, pp.44-45.

32. The Rebbe did state at a public gathering in 1984 (published in *Hisvadeous* 5744, Vol. 4, p.2221) that the Rogetchover was of the opinion that it is possible to understand the laws of the Maimonides without the help of studying planetary movements. This, however, is in no way contradictory to the written response of the Rogetchover regarding the study of secular subjects. What the Rebbe is referring to in his *Sicha* is simply that the *Mishna Torah* is written in such a clear manner that by studying Maimonides' text, one is able to understand the lunar cycles.

33. This is according to the Rebbetzin in her deposition during the book case.

34. This was first published in *Ha-Ma'ayan*, translated by Dr. Norman Lamm in *Torah Umada*, p.72.

### Chapter III:

1. *Between Berlin And Slobodka*, p.92.

2. See *Mekor Boruch*, Volume 3, and its English translation, *My Uncle the Netziv*, published by Artscroll, 1989. However, Dr. J. J. Schachter's article of critique in *Torah Umada*, Issue No. 2 (1990), which proves that this was not the reason why the yeshiva closed. Also see *The Soloveitchik Heritage*, pp. 70-74.

3. *The Soloveitchik Heritage*, p. 214.

4. *Av Me'id Al Beno*, Jubilee Volume in Honor of Rabbi Soloveitchik.

5. *The Soloveitchik Heritage*, p.226.

6. *Between Berlin And Slobodka*, p.117. Also see Dr. Fritz Rothschild's article in *American Jewish Yearbook* (1973), "Abraham Joshua Heschel (1907-1972): Theologian and Scholar", pp.533-544.

7. In *The Circle of the Bal Shem Tov*, xxviii, Samuel Dresner recounts the story. Also see *Between Berlin And Slobodka*, p.199.

8. *Towards an Understanding of Halakha*, p.387. Also see Dr. Fritz Rothschild's article in *The American Jewish Yearbook*, 1973 p.537. See also *Between Berlin And Slobodka*, p.120. It is also recorded in a lengthy version in *The Circle of the Baal Shem Tov* pp. xxxi - xxxii.

9. *Yemei Melech*, Vol.1, p. 243, states: "With the encouragement of the Previous Rebbe, the Rebbe also registered to study academic subjects ..."

10. This was also related by Chaim Lieberman in an interview published in *Der Yid* in 1985. The Rebbe actually began taking courses while still in Russia at the University of Leningrad. In the Official Chabad biographical listing for the Rebbe published in *Challenge - an encounter with Lubavitch - Chabad* p.57 (Published by the Lubavitch Foundation of Great Britain - 1970), it states: "Before arriving in the United States in 1941, he spent some time in various countries which included Russia, Poland, Germany and France. It was during this period that he also took courses at the University of Leningrad...."

11. Related by Rabbi Yissocher Hirsch of Brooklyn, N. Y. in an interview with the author. Rabbi Hirsch personally heard this account from Rabbi Weinberg.

12. This story is also mentioned in *Yemei Melech*, Vol. 1, p.330, based on what Rabbi Gershon Mendel Garelik heard from Rabbi Weinberg during



a conference of European rabbis in 1961. There are some variations in the details as recorded by Rabbi Garelik. According to Rabbi Y. Hirsch, the Rebbe said, "You can test me on any sefer you wish." and Rabbi Weinberg handed him a sefer from the shelf. A few days later, the Rebbe returned to be tested. Whereas, according to Rabbi Garelik's version of the story the Rebbe told Rabbi Weinberg, "You can test me on any sefer you like including Rabbi Weinberg's sefer." (which the author of *Yemei Melech* concludes must have been *Pinoi Atzomos*, published in Berlin, 1926). Rabbi Weinberg was impressed by the Rebbe's answer, and even more impressed by his knowledge.

13. *Yad Shaul*, p.5. This translation is taken from *The Spiritual Legacy of Rabbi Jechiel Jacob Weinberg*. ZT"L, by Aron Rakefett- Rothkoff, Niv Hamidrasha 11 (1974), p.95.

14. This was told to Rabbi Yisocher Hirsch by Rabbi Yechiel Yacov Weinberg.

15. Manfred Lehmann, in his article in the *Algemeiner Journal* (8/26/94), mistakenly identified the date as April 28, 1928. The actual records show that it was on the 27th that he registered, not the 28th.

15A. As explained in Volume I, the Rebbe's official papers show that he was born in 1895, rather than his actual birthdate of 1902. This explains why the Rebbe's transcripts list him as being 32 years old. He was 26 years old at the time of his registration at the University of Berlin.

16. *Algemeiner Journal*, October 7, 1994, p.B3.

17. See *Encyclopedia Judaica*, under his name.

18. *Unzer Veg*, May 11, 1951, N0. 223. The title of Dr. Weinberg's article is "Unzer Chinuch".

## Chapter IV

1. See *Kfar Chabad*, No. 313, pp.12-17, for a detailed article about the "Aryuyos Ve'Dubim"

2. Ibid.

3. *Encyclopedia Judaica*, under his name.

4. *A Bicentennial Festschrift For Jacob Rader Marcus*, p.360. For a detailed account of Bialik and his group leaving Russia and establishing Dvir, see *Chozah Berach* by Shlomo Shva, Dvir Publishing, Tel Aviv, 1990, pp.156-204.

5. He published in *Dvir*, Vol. 2, (1924) a lengthy article entitled " Safah Berurah" pp. 274-302.

6. See Richard Fuchs' article in the *Leo Baeck Yearbook* (1967), pp.3-31. Also see the article by Christhard Hoffman and Daniel Schwartz in the *Leo Baeck Yearbook* (1991) pp.267-270.

7. The *Sefer Rikimah* was published by Wilensky in Berlin. Volume I was published in 1929 and Volume II in 1931. It was republished after Wilensky's death. With the help and advice of the Rebbe, Dr. Shimon Bernstein edited and republished the book in Jerusalem, in 1964. See the index for the Rebbe's *Igrois Kodesh* for various letters from the Rebbe to Mrs. M. Wilensky about republishing her husband's work with additions and corrections. The title page of *Sefer Ha-Rikimah* lists Dr. Wilensky's address as the same one as provided by the Rebbe on his registration records at the University.

8. *Encyclopedia Judaica*, under his name. See also "The Rescue Of The European Scholar" by Gary J. Robuck and "The Refugee Scholars Project of the Hebrew Union College" by Michael Meyer, published in *A Bicentennial Festschrift For Jacob Rader Marcus* 1976, pp.360-61.

9. See *Encyclopedia Judaica* under his name. In Gary J. Robuck's article, "The Rescue of The European Scholar: The Hebrew Union College (1934-42)", he states:

In 1935, after careful consideration and inquiry, another call was issued. Dr. Michael Wilensky, a native of Russia living in Lithuania, was called to Cincinnati to catalog the manuscripts in the library. The terms of the call indicate that he should be hired for only one year at a salary of \$2000.00. Presumably, Wilensky would return to Lithuania after the completion of his work.

However, in 1937, Wilensky was well ensconced in the college library and would stay there until his retirement. Separated from his wife and very alone culturally at the college, Wilensky quickly fell ill and proved quite some burdensome for Dr. Morgenstern. Dr. Wilensky, like many refugee scholars who came to this country, was so uncomfortable that Morgenstern was sufficiently aroused to compose a letter to Dr. Ismar Elbogen, head of the *Hochshule Fur Die Wissenschaft Des Judentums*, who had recommended Wilensky originally.

[Dr. Morgenstern wrote]:

We brought him here primarily not because we were so eager to have our manuscripts catalogued at just this particular time when our financial situation is anything but good, but because we felt obliged to do something for those Jewish scholars in distress. He has misunderstood



his position here completely and it seems impossible to make him appreciative.

According to Michael Meyer's article, Mrs. Wilensky wrote an emotional letter to Morgenstern claiming that, not only was there no work for her husband in Lithuania, but that leaving America could lead to a fatal stroke. The college then paid for a ticket for her to join her husband in America. He remained at his cataloging task until his retirement in 1943.

While he was at Hebrew Union College, Wilensky published various articles in the *Hebrew Union College Annual*. His articles include: "R. Mos'e Al-Roti" (1936); "Yein Ha-Rokaech" (1939); "About Manuscripts" (1941); "R. Yehuda Me-Mudina" (1944); "An Interpretation of An Obscure Expression In Medieval Poetry" (1950); and various articles in *Kiryat Sefer*.

10. Told to the author by Rabbi Aron Chitrik. Also mentioned in his letter to the editor published in the *Algemeiner Journal*, Sept. 24, 1994, p. B2.

11. *Igrois Kodesh* by the Rebbe, Vol. 9, pp. 254-55.

11A. Ibid.

12. Ibid., p.320.

13. Ibid., Vol. 11, pp.191-92.

14. Ibid., Vol. 14, pp.368-69.

15. See Rabbi Aron Chitrik's letter to the *Algemeiner Journal*, Sept. 24, 1994, p.B2.

In his letter, Rabbi Chitrik mentions that, "Wilensky left his books to be sent to the Rebbe, but Wilensky's colleagues at Hebrew Union College only sent the books that they already had a copy of." Also, he mentions in his letter that among the things the Rebbe received from Wilensky were his personal copies of *Kiryat Sefer* with Wilensky's notes and corrections. This was told to the author by Rabbi Jacobson's daughter, Rebbetzin Rochel Altein, and also mentioned in Rabbi Chitrik's letter to the *Algemeiner Journal*, Sept. 24, 1994.

16. For many years it had been assumed that the Rebbe left Berlin for Paris was because of the Nazi rise to power and the new anti-Semitic laws. The Rebbe's letter, mentioned above, which states the dates of his studies in Berlin as 1928-32, would seem to disprove this assumption. The new *Arisierung* (Aryan clause) which barred Jews from membership in political parties as well as barring Jewish students from the universities was first introduced in April, 1933. This was many months after the Rebbe had left Berlin. However, the Rebbetzin, in answer to the question, "What year

did you move to Paris?" responds (See her deposition, p. 83), "Approximately, after Hitler came to power, I don't remember." A detailed discussion as to exactly when the Rebbe left Berlin will take place in Volume III of this series.

17. An article that appeared in *Der Haint* the day after the Rebbe's wedding states that the Rebbe has finished a degree in philosophy in Berlin and that his bride also has higher education. This information about the Rebbe is not correct, since the Rebbe was still in the middle of his studies. Regarding the Rebbetzin, it is unknown if she had been studying in Russia. She enrolled at the University of Berlin only six weeks after her marriage.

18. Copy of the telephone directory for 1935 is available on microfilm at the Microfilm Department of the Main Branch of New York Public Library. The Call number is \*ZAN-9543. Since this is such a rare item, I have included the call number for it.

19. There is, in fact, an entire book written on the history of this synagogue. *Die Neue Synagoge In Berlin*, originally printed in 1867, was reprinted in 1991. In 1990, a postage stamp of the Neue Synagogue was issued by the Communist government of the since-abolished German Democratic Republic. See the *Leo Baeck Yearbook -1991*.

20. According to Dr. Dianne Speilmann, archivist of the Leo Baeck Institute, this archive was collected by Jacob Jacobson. The archive miraculously survived the Holocaust. One third of the archive is at the Leo Baeck Institute, one third of the archive is in Tel Aviv and the final third is in Germany. This rich collection of material traces the history of many German Jewish communities.

20A. The *Jahrbuch Fur Gross-Berlin*, the Jewish Yearbook of Berlin, 1928, which lists the Jewish organizations and institutions located on Oranienburger Strasse.

21. *YIVO Annual*, Vol. 8, "The Last Days Of German Jewry In The Third Reich", p. 204.

22. Ibid., pp. 202-203.

23. *Adass Jisroel, Die Judische Gemeinde In Berlin (1869-1942)*, p. 220. Regarding Rabbi Dr. Harry Zwi Levy, see *Die Berliner Privatsynagogen Und Ihre Rabbiner*, pp.59-60, 73, for some basic biographical information. Dr. Levy was born in Posen and studied at the Rabbiner Seminary. From 1923-24 he taught at the Gymnasium in Telz. He also served as the General Secretary of the European Mizrachi and Keren Kayemeth. In 1924, he founded and edited the *Yiddishe Wochen Blatt* and, until 1927, served on



the faculty of the Academy of Religion for the Jewish Community of Berlin. From 1927-32, he served as Rabbi in Regensburg, Germany. From 1932-38, he served as Rabbi of Ahavath Zion in Berlin. He also served as Gemeinder Rabbiner of Berlin from 1937 to 1939 and in 1939, he emigrated to Palestine. In the 1950s he moved to Frankfurt, Germany. According to this biographical information, Rabbi Levy may not have known the Rebbe, since the Rebbe lived in the building from the end of 1928 to 1932. Rabbi Dr. Levy left Berlin in 1927 and returned only in 1932.

24. Edward Hoffman, *Despite All Odds*, p. 33 .

25. *Igrois Kodesh*, Vol. 23, pp. 369-375.

#### Chapter V:

1. See *Encyclopedia of Philosophy*, Vol. 1, under "Bacon, Francis", pp. 235-39.

2. Ibid.

3. According to the *Guide to the David Baumgardt Papers* at the Leo Baeck Institute in New York. The Baumgardt Archives are: AR 3677.

4. According to David Baumgardt in the *Leo Baeck Institute Yearbook* (1965), "Looking Back On A German University Career", p. 239.

5. According to the *Encyclopedia Judaica* under his name.

6. *Leo Baeck Yearbook* (1965), p. 264.

7. *Encyclopedia Judaica* under his name. See also the *Guide to the Baumgardt Papers*.

8. According to Dr. Diane Speilmann, Archivist at the Leo Baeck Institute.

9. *Leo Baeck Yearbook* (1965), pp. 239-265.

10. Ibid., p. 246.

11. The Dissertation Abstracts lists the following information for Dr. Nissan Mindel:

Author: Mindel, Nissan. Columbia University

Title: *Sefer Liqqutei Amarim (Tanya)*, by Rabbi Schneur Zalman, translated, an introduction, and biography of the author.

Published: 1962

Physical details: 186 p.

Dissertation Abstracts International 28-04A

System Control No. : (UNM) 6301505

Subject: Philosophy

Notes: Source: Dissertation Abstracts International, Volume: 28-04

Section: A, page: 1472

Thesis (Ph.D.) — Columbia University, 1962.

12. *Encyclopedia Judaica*, under his name.

13. *Leo Baeck Yearbook*, p. 262.

14. *The Soloveitchik Heritage*, p. 152.

15. "R. Joseph Soloveitchik," in *Great Jewish Thinkers of the Twentieth Century*, p. 285.

#### Chapter VI:

1. This was the case with the Rebbe and Rabbi Yitzchak Hutner. They both were in Berlin at the same time, but it remains unclear whether they first met in Berlin or in America.

2. *Between Berlin And Slobodka*, p. 79.

3. See *Kfar Chabad*, Issue No. 568, p. 32.

4. *The Soloveitchik Heritage*, pp. 255-56. Dr. M. R. Lehmann, in his column "On My Mind", in the *Algemeiner Journal* (Sept. 23, 1994), also wrote about this controversy.

4A. *Igrois Kodesh* (of Rabbi Yosef Yitzchak) Vol. 5, p. 325. However, a different version of the sequence of events relating to the Rav's appointment to his father's position is offered in Aaron Rakeffet-Rothkoff's book, *The Silver Era in American Jewish Orthodoxy: Rabbi Eliezer Silver and His Generation*, Yeshivah University Press, New York, 1981. In Jeffrey S. Gurock's, *The Men and Women of Yeshiva: Higher Education, Orthodoxy and American Judasim*, (Columbia University Press - 1988), pp. 128-135, a detailed account is offered about the Rav's appointment.

5. *The Soloveitchik Heritage*, p. 247.

6. See *Kfar Chabad*, Issue No. 568, p. 32.



7. *Yemei Melech*, Vol. I, p. 357. This is based on an interview with Rabbi Soloveitchik by Rabbi Eliyahu Friedman. Various other details cited in *Yemei Melech*, Vol. I, p. 357 in the name of Rabbi Soloveitchik, are vehemently denied by Rabbi Soloveitchik's son, Rabbi Dr. Chaim Soloveitchik, and are, therefore, not included in this book.

8. In an interview with the author of this book.

9. Rabbi Soloveitchik's son did relate that his father had a high regard for the Alter Rebbe. In fact, he said: "I should also mention that my father held tremendously of the *Shulchan Oruch* of the Alter Rebbe. In fact, he once commented about the Alter Rebbe's *Shulchan Oruch*, 'this is not a *Chasidische sefer*, it is true *geonus* - meaning, that it is truly a brilliant work. Rabbi Daniel Goldshmid also heard my father make the same comment. Also, my father always kept the Alter Rebbe's book, *Likutei Torah*, on his desk in his study."

10. Tapes of this speech as well as other various speeches by Rabbi Soloveitchik are available for sale by Rabbi Milton Nordlicht, who resides in Queens, New York.

10A. *The Soloveitchik Heritage*, p.236

11. See Rabbi Aron Chitrik's letter to the *Algemeiner Journal*, Sept. 23, 1994. Dr. M. R. Lehmann in his column "On My Mind" (Sept. 23, 1994), wrote the following of his memories of Rabbi Soloveitchik. He writes:

**I do not have to refer to his public shiurim and lectures, which countless people have shared and remember. The lectures by Rabbi Chaim Heller, the Rav's teacher in Europe, at the Pennsylvania Hotel were especially memorable, because they illustrated the humble and loving relationship between the Rav and his erstwhile teacher from his Berlin days.**

A detailed discussion of Rabbi Chaim Heller and his students in Berlin will take place in Chapter XVII.

12. Rabbi Moshe Kolodny, of the Agudath Israel Archives, told me of the *shiur* that Rav Hutner had with the Radziner Rebbe. This is also confirmed by Rabbi Hutner's student, Rabbi Yissocher Hirsch. Regarding the Radziner Rebbe, Rabbi Yeruchom Leiner, see *Toldot Anshei Shem*, Vol. 1, p. 75.

13. Sholom Ber Wolpa in *Shemen Soson Mechaveirecho*, p. 162.

14. Hillel Goldberg, *Between Berlin and Slobodka*, pp.187-188.

15. Related to the author by Rabbi Yissocher Hirsch, one of Rabbi Hutner's students.

16. Mordechai Schusterman, *Me-zlobin L'New York*, 1982, p. 87.

17. Sholom Ber Wolpa in *Shemen Soson Mechaveirecho*, p. 162.

18. *Between Berlin And Slobodka*, p.187.

19. *Al Hatorah Ve'al Ha-temurah*, p. 65.

20. *Between Berlin and Slobodka*, p.188.

## Chapter VII

1. There is some disagreement about the birth date of Fishel Schneerson. The *Leksikon Fun Der Nayer Yidisher Literatur*, Vol. 8, pp. 755 claims that he was born in 1887. G. Cresol in *Leksikon Ha-Safros Haivris Bedoros HaAchroinim* (Israel 1965) dates Fishel's birth to 1895.

2. It is also interesting to note that it was the Rebbe's classmate and cousin, Avraham Shlonsky, who translated this novel into Hebrew. Dr. Samuel Dresner believes that it is no coincidence that while the whole world was trying to get Shlonsky to translate their literary works into Hebrew, Shlonsky chose *Chaim Gravitser*, a novel of a fallen Chabad Chasid - a reflection of Shlonsky's own past.

3. *Igrois Kodesh* (of Rabbi Yosef Yitzchak) Vol. 2, p. 511; Vol. 3, pp. 14, 137; Vol. 9, pp. 42, 118; Vol. 11, pp. 397, 399, 405; Vol. 13, p. 271.

4. *Ibid.*, Vol. 13, p. 271

5. *Ibid.*, Vol. 13, p. 271.

6. Moshe Meislich was married to Fishel Schneerson's only daughter, Toiba. The Previous Rebbe had written a beautiful Mazel Tov letter to Fishel upon Toiba's birth. See *Igrois Kodesh*, Vol. 9, p. 42.

7. Regarding Rabbi Yosef Yitzchak's trip to the Holy Land, see *Toldos Chabad Be-Eretz Hakodesh*. Regarding his trip to America, see *Toldos Chabad Be-artzos Ha-Bris*. For a detailed account of his visit to St. Louis, see my article in *Kfar Chabad*, Issue No. 421. Regarding his trip to Chicago, see my article in *Kfar Chabad*, Issue No. 563. Regarding his trip to Detroit, see my article in *Kfar Chabad*, Issue No. 579. For visual footage of Rabbi Yosef Yitzchak in America during his trip to the United States in 1929-30, see my video "Chabad In America," Vol. 1. Recently. *Sefer Hasichos 5688-5691* was published by Kehot Publishing Co., New York, 1995. This book contains a



synopsis of many of my previously published articles about Rabbi Yosef Yitzchak's trip to America.

8. Interview with the Rebbe's nephew, Sholom Ber Gourary

9. Ibid.

10. Besides being interested in military strategy, the Rebbe had a vast knowledge of many details relating to military marches and flags. For example, when the Rebbe initiated the *Tzivos Hashem* youth program, a *Tzivos Hashem* emblem was designed. When it was sent to the Rebbe for review, the Rebbe commented that the colors of the flag should be changed, since it looked too similar to the Japanese national flag. See *Nelcho B'orchoisov*, New York, 1996, p. 259, for a copy of the Rebbe's comments on the *Tzivos Hashem* drawing. *Kfar Chabad* magazine is filled with interviews of army personalities who related their encounters with the Rebbe.

11. This is the exact way in which the Rebbe's brother chose to spell "Gurari." In his article published in *Philosophical Magazine* in March, 1953 his name appears with the above mentioned spelling of "Gurari".

12. Interview with the Rebbe's nephew.

13. See *The Encyclopedical Religious Yearbook* edited by Naftali Krauss, p. 142, for a complete listing of all the synagogues in Tel Aviv as of 1962. This central synagogue of Chabad is listed there.

### Chapter VIII:

1. *Abraham Joshua Heschel* by Dr. Fritz Rothschild, *American Jewish Yearbook*, 1973, p. 537. Also see *The Circle of the Baal Shem Tov*, edited by Dr. Samuel Dresner, p. xxxi.

2. *Abraham Joshua Heschel, Man's Quest for G-d: Studies in Prayer and Symbolism*, pp. 96-97.

3. *Journal of Jewish Thought & Philosophy*, Vol. II, Issue II, (1993) p. 259.

3A. This pamphlet called *Mizrach Europeyisher Yid* is based on a speech which Heschel gave at YIVO in 1947.

3B. *Kfar Chabad*, Issue No. 624, p. 42.

4. *Sichos Kodesh* 5724, (1964), Section # 2.

4A. Dr. Baumgardt's memoirs were published in the *Leo Baeck Yearbook*, Volume X, pp. 239-265.

5. See *Yemei Melech*, Vol. I, p. 247.

6. *Igrois Kodesh*, (the Rebbe's), Vol. 20, p. 337.

7. Dr. Baumgardt's memoirs were published in the *Leo Baeck Yearbook* X, p. 250.

8. *Algemeiner Journal*, September 23, 1994, p. B3.

9. For a complete listing of publications and articles by Dr. Baumgardt, see "Horizons of a Philosopher" pp. 472-475.

10. *Algemeiner Journal*, September 23, 1994, p. B3.

10A. *Jewish Philosophers*, Steven T. Katz, p. 216.

10B. It should be noted that originally, Rabbi Soloveitchik wished to write his doctoral dissertation on "Maimonides and Plato." Its thesis was to have been that general Maimonidean scholarship had erred in seeing Maimonides as a confirmed Aristotelian. However, since there was no one in the university's department of philosophy qualified to supervise such a thesis, it never went beyond the planning stage. See "R. Joseph Soloveitchik," in *Great Jewish Thinkers of the Twentieth Century*, p. 285. Also see Aaron Rakeffet-Rothkoff, "Rabbi Joseph B. Soloveitchik: The Early Years", *Tradition*, Volume 30, No. 4, pp. 193-209.

10C. *Algemeiner Journal*, September 23, 1994, p. B3.

11. *Igrois Kodesh* of the Rebbe, Vol. 17, p.180. Also see Vol. 20, p. 170.

11A. A children's magazine issued by Lubavitch, which began its publication shortly after World War II.

12. *Igrois Kodesh* (the Rebbe's) Vol. 12, p. 148.

13. *Igrois Kodesh* (the Rebbe's) Vol. 18, p. 528.

14. This might be due to the fact that the letters were prepared by Dr. Mindel, who did not know German.

15. *The Leo Baeck Yearbook*, Vol. X, p. 246

16. For a brief description of Gestalt psychology see *A History of Western Psychology*, by David J. Murray, pp. 281-297.



17. *Leo Baeck Yearbook*, Vol. X, pp. 246, 253.

18. *The Jewish Press*, March 8, 1963.

19. For a short biography of him, see the *Die neue Deutsche biographie* under his name.

20. *The Leo Baeck Yearbook*, Vol. X, p. 246

21. *Ibid.* p. 253

22. *Ibid.*

22A. David Baumgardt does criticize certain elements of Weinreich's book in his memoirs. See *Ibid.* p.261. "Max Weinreich's work on *Hitler's Professors*, does not give a sufficiently objective picture of university life in Berlin during those years."

23. *Algemeiner Journal*, September 23, 1994, p. B3

## Chapter IX:

1. Dr. Goldstein, in a telephone interview with the author, confirmed that he did make that statement. Dr. Goldstein recently retired from the faculty of Columbia University. He resides in Queens, N.Y.

2. Regarding Reichenbach, see *Dictionary of American Biography*, Supplement No. 5, pp. 562-563; *Dictionary of Scientific Biography* Vol. No. 9, pp. 355-358; *Encyclopedia Judaica*, Vol. 14, p.48; *Encyclopedia of Philosophy*, Vol. 3, pp. 115-118; *Americana Annual* 1954, p.613; *School & Society*, Vol. 77, p.254; (April 19, 1954). Also see *Wilson Library Bulletin*, Issue No. 778, p. 27 (June 1953).

3. See Dr. Baumgardt's memoirs in the *Leo Baeck Yearbook*, Vol. X, p. 245.

4. See Reichenbach's book, originally printed in German as *Wahrscheinlichkeitslehre*, Leiden 1935. Translated by Ernest H. Hutton and Reichenbach's wife, Maria Reichenbach, as *The Theory of Probability*, 2nd edition, Berkeley and Los Angeles, 1949, pp. 14-18.

5. This book was translated and published in English under the title *The Theory of Relativity And A Priori Knowledge*.

6. This letter of the Rebbe was published in *Beis Moshiah*, Issue No. 47, p. 54.

7. *Dictionary of Scientific Biography* under Reichenbach's name, p. 356.

8. The Rebbe entered the University in 1928 and took courses in physics during 1928-29, as indicated on his registration records. He definitely crossed paths with Dr. Nernst.

9. The Nernst Equation describes the relationship between electromotive force (voltage) and ionic concentration. The equation makes it possible to predict the maximum work potential that can be generated by an electrochemical interaction (for example, the maximum voltage of a chemical battery) when only simple physical properties of pressures and temperature are known. It thus links thermodynamic and electrochemical theory for problems involving very diluted solutions. For this work Nernst, earned inter-national recognition. See *Nobel Prize Winners*, p. 761.

10. The Nernst Distribution Equation describes the activity of substances that, when dissolved into liquids, do not mix with each other as a function of concentration.

11. This theorem makes it possible to use thermal data to calculate chemical equilibrium, predicting how far a given reaction will go before it reaches equilibrium.

12. *Nobel Prize Winners*, p. 762. Nernst also developed the Nernst Lamp, an electric lamp consisting of a short, slender rod of zirconium oxide in open air, heated to brilliant white incandescence by current. This is also known as the Nernst Glower. Another one of his inventions was the Nernst Bridge, a four arm bridge containing capacitors instead of resistors, used for measuring capacitance values at high frequencies.

Other inventions by Nernst included the Nernst-Lindemann Calorimeter, a calorimeter for measuring specific heats at low temperatures, in which the heat reservoir consists of a metal of high thermal conductivity, such as copper, to promote rapid temperature equalization; none of the material under study is more than a few millimeters from a metal surface, and the whole apparatus is placed in an evacuated vessel and heated by current through a platinum heating coil. Another concept that Nernst developed was the Nernst-Thompson Rule. This rule stated that in a solvent having a high dielectric constant the attraction between anions and cations is small so that dissociation is favored, while the reverse is true in solvents with a low dielectric constant. Finally, Nernst also developed the Nernst Zero Of Potential, an electrode potential corresponding to the reversible equilibrium between hydrogen gas at a pressure of 1 standard atmosphere and hydrogen ions at unit activity. For a more detailed explanation of Nernst's many accomplishments, see the *McGraw Hill Dictionary of Scientific and Technical Terms*, pp. 1263-1264.

13. *Nobel Prize Winners*, p. 762.



14. Regarding Pascal's life, see *Encyclopedia Americana*, Vol. 21, pp. 503-04. Also see *McGraw Hill Encyclopedia of Science & Technology*, Vol. 13, pp. 151-52.
15. See *Encyclopedia Judaica*, Vol. 13, pp. 157-58.
16. *Reshimos*, Issue No. 3, p. 44.
17. See *McGraw Hill Encyclopedia of Science & Technology*, Vol. 13, p. 151.
18. *Reshimos*, Issue No. 3, p.44; footnote No. 4.
19. *Ibid.*, p. 44.
- 19A. *Reshimos*, Issue No. 3.
20. *Nobel Prize Winners: An H. W. Wilson Biographical Dictionary*, p. 429 and p. 937.
21. The letter was printed in *Beis Moshiach*, Issue No. 47, pp. 54-55. Heisenberg was one of the most important and controversial personalities of World War II. He was the only major physicist to stay in Germany after Hitler came to power. It was to Heisenberg the Germans turned for the development of the atom bomb. He was the man whom the Allies feared most and even had plans to assassinate: His cooperation with Hitler is discussed in detail in Thomas Powers' book, *Heisenberg's War*, Alfred A. Knopf, New York, 1993.
22. The solutions to this equation, whose solution determines the average result, also termed expectation value, of every conceivable experiment on the physical system under examination. When solved, the Schrodinger equation yields the wave function. From the wave function, expectation values are computed. For a more detailed explanation of this equation, see the *McGraw Hill Encyclopedia of Science & Technology*, Vol. 16, p.166. and *McGraw Hill Dictionary of Scientific And Technical Terms*, p.1673.
23. *The International Symposium, 50 Years Schrodinger Equation*, edited by W. Thirring, Vienna, and P. Gratz, published by Springer-Verlag, 1976.
24. For a detailed explanation, see *McGraw Hill Dictionary of Scientific And Technical Terms*, p.1673.
25. For a brief explanation of this effect, see the *McGraw Hill Encyclopedia of Science & Technology*, Vol. 13 pp. 12-53. For a short biography of Paschen, see *Dictionary of Scientific Biography*, Vol. XV pp. 345-349.

## Chapter X:

1. M. Laufer in *Yemei Melech*, Vol. 2, p. 901, clearly states: "The Rebbe met Einstein and knew him."
2. *Leo Baeck Year Book*, Vol. X, pp. 248-49.
3. *Einstein In America*, by Jamie Sayen, p. 44.
4. *Ibid.*, pp. 46-47.
5. *Ibid.*, p.52.
6. *Ibid.*, p.53.
7. See *Einstein A Life In Science*, by Michael White and John Gribbin, Dutton 1994, p. 161.
8. *Ibid.*, p. 20.
9. *Ibid.*, p. 187.
10. *Ibid.*, p. 192.
11. The university records show that the Rebbe registered for the University on April 27th, 1928. Regarding Einstein's illness, see *Einstein A Life In Science*, p. 192.
12. *Ibid.*, pp. 192-193.
13. *Ibid.*, pp. 192-193
14. *Ibid.*, pp. 14-15.
15. *Ibid.*
16. *Ibid.*, p. 194.
17. *Ibid.*, pp. 196-97.
18. *Leo Baeck Year Book*, Vol. X, p. 250.
19. See *Einstein In America*, pp. 4-5.
20. *Ibid.*, p.7.
21. See *Die Neue Synagogue In Berlin*, section II, p.12.



22. *Hatzofeh*, Sept. 26 1965.
23. *Einstein A Life In Science*, p. 199.
24. *Einstein In America*, pp. 4-5.
25. A complete catalog of the Einstein Papers is available at the manuscript division of the Hebrew University in Jerusalem.
- 25A. *Hatzofeh*, Sept. 26, 1965.
26. *Yediot Achronot*, April 24, 1959.
27. See Richard Rhodes, *The Making of the Atomic Bomb*, Simon and Schuster, New York, pp. 412-424. Also see *Encyclopedia Judaica*, Vol.15, p. 664.
28. See *Nobel Prize Winners*, pp. 937-38.
29. *Ibid.*
30. *Ibid.*
31. *Leo Baeck Yearbook*, Vol. X, p. 250.
32. *Dictionary of Scientific Biography*, Vol. XV, pp. 345-349.
33. *Ibid.* p. 348.
34. See *Encyclopedia Judaica*, Vol .14, p. 1009. For an explanation of Schur's Lemma, see the *McGraw Hill Dictionary of Scientific And Technical Terms*, p. 1674. Some of Schur's writings were published after his death. The various articles that he published during his life-time have been published in *Gesammelte Abhandlungen*, 3 volumes, Springer-Varlag, 1973. His book, *Vorlesungen Uber Invariantentheorie*, was published by Varlag in 1957. His book, *Methods in Operator Theory And Signal Processing*, edited by I. Gohberg, was published in 1986 by Varlag.
35. Short biography written about him in the introduction to his paper at Harvard University. The papers of Richard Von Mises, as well as his wife Hilda, are at the Harvard University Archives.
36. *Dictionary of Scientific Biography*, under his name pp. 473-479. The papers of Dr. London are at Duke University. Special thanks to Ms. Carol Walter of Duke University for her assistance.

37. See Daelene R. Stille, *Extraordinary Women Scientists*, Children's Press, Chicago, p.138.

38. *Ibid.*, p. 138.

39. *Ibid.*, p. 138. In the course of my research, I did find some limited biographical information on some other professors of philosophy and math listed in the course guide of the University of Berlin. The following is a brief listing of their names and where biographical information about them is recorded. For Dr. Paul Guthnick, a mathematics professor at the University of Berlin, see *Die Neue Deutsche Biographie* under his name. Regarding Dr. Erhard Schmidt, a mathematics professor at the university, see *Dictionary of Scientific Biography* under his name. For biographical information about Dr. Alfred Vierkandt, a philosophy professor at the university, see *A Dictionary of Sociology* p. 219. A short biography of Dr. Fritz Karsen, a faculty member of the Department of Philosophy at the university, can be found in *Die Neue Deutsche Biographie* under his name.

#### Chapter XI:

1. *Beis Moshiach*, 4th of Sivan 5755, p.17.

1A. *Adass Jisroel. Die Judische Gemeinde In Berlin (1869-1942)*, by Mario Offenberger, Berlin, Germany, 1986.

2. The artist changed various aspects in the oil painting from the original photograph. He put vodka cups on to the table. No such cups appear in the original.

#### Chapter XII:

1. These letters were published in his *Igrois Kodesh*.

2. Printed in the introduction to *Igrois Kodesh* of Rabbi Yosef Yitzchak, Vol. 2, p.10.

3. Schneur Zalman Hertzfel, *Nesuyay Ha-Nisiyim*, p.89.

4. *Ibid.*, p.89.

5. *Ibid.*, p.89.

6. Jeffrey Goldberg article in *The New York Times*, June 18, 1995, Section 6.

7. See *Kfar Chabad*, Issue No. 225, p. 26. This is also evident from the two press reports in the Warsaw newspaper *Der Haint* which list the arriving passengers from Riga as the Previous Rebbe, the Rebbe, the son-in-law



Rabbi Schmaryahu Gourary, his son Sholom Ber and the two daughters of the Previous Rebbe, Chana and Shaina, and the Previous Rebbe's mother. Neither the bride, or her mother, Rebbetzin Nechama Dina, are listed as one of the arriving passengers.

8. *Nesuyay Ha-Nisiyim*, p.89

9. *Likkutei Levi Yitzchak*, p.202-203.

10. The author of this book personally confirmed this information with the above-mentioned people.

11. Related by various Chasidim who were in New York between 1940-50.

12. According to Rabbi Berel Junik, who heard this from the Rebbe's mother. This information was first published in *Yemei Melech*, Vol. 1, p.266.

13. This Chasidic discourse was published in a separate booklet known as *Drushei Chasunah*.

14. *Nesuyay Ha-Nisiyim*, p.98.

15. "Fifty Years Ago the Sheva Brochos of the Lubavitcher Rebbe". *Algemeiner Journal* December 15, 1978, pp. 4-5. Published in synopsis form in *Yemei Melech*, Vol. 1, p. 266.

16. As indicated in the article, Rabbi Avraham Schneerson arrived on a train from Rumania. Rabbi Mendel Gourary, father of the Previous Rebbe's son-in-law, Schmaryahu Gourary, lived in Romania. According to Rabbi Schmu'el Zalmanov's account of the wedding in his memoirs, Reb Mendel Gourary also arrived in Warsaw on Monday. Reb Avraham Schneerson and Rabbi Mendel Gourary probably arrived on the same train Monday morning.

17. An account of the wedding published in *Kfar Chabad*, Issue No. 225, by Rabbi Chaim Dovid Friedman based on his father's recollection of the wedding. His father, Rabbi Avraham Yosef Friedman was present at the wedding. According to this account, a manuscript of the Baal Shem Tov and of the Alter Rebbe were stolen from Rabbi Avraham Schneerson. Besides manuscripts, money was also stolen from him.

18. Rabbi Avraham Yosef Friedman, who was present at the wedding, claimed that not only was a rare manuscript of the Baal Shem Tov stolen, a manuscript of the founder of Chabad Chasidism, Rabbi Schneur Zalman of Liadi was also stolen from Rabbi Avraham Schneerson.

19. The article in the *Moment*, issue No. 277, p. 5, seems to imply that Levitt

and Rothstein were robbed at the wedding and not in their home.

20. *Nesuyay Ha-Nisiyim*, p. 124.

21. *The Moment*, November 29, 1928, p. 5.

22. According to Rabbi Schmu'el Zalmanov's account of the wedding, Reb Mendel Gourary also arrived in Warsaw on Monday. According to his grandson, Sholom Ber Gourary, his grandfather lived in Romania.

23. *Der Haint*, November 29, 1928, p.6. This article it did not specify who arrived from Berlin or Paris. It is interesting to that in another Warsaw newspaper, *Die Naya Folks Zeitung* (Nov. 21, 1928, p. 7), there was an announcement that Zalman Schneur as descendent from Chabad had arrived in Warsaw from Paris. It is not clear if his arrival was in connection to the wedding or personal business. However, the coincidence is worth noting.

24. See *Yemei Melech*, Vol.1, pp. 306-308.

25. *Ibid.*, pp. 306-308

26. Memoirs of Rabbi Zalmanov.

27. *Ibid.*

28. *Ibid.*

29. According to Rabbi Friedman's memoirs. See footnote 18.

30. *Ibid.*

31. *Ibid.*

32. *Die Naya Folks Zeitung*, November 28, 1928, p.2.

33. *Ibid.*

34. According to Rabbi Shmu'el Zalmanov's description of the wedding.

35. According to the *Die Naya Folks Zeitung*, the weather for Warsaw on Tuesday was 3 degrees Celsius (about 37 degrees Fahrenheit).

36. *Likkutei Levi Yitzchak*, *Likutim Al Pesukei Tanach Umaamarei Chazal*; Igrois, p. 206.

37. *Ibid.*



38. Ibid.

39. Rabbi Leibel Groner, one of the Rebbe's secretaries, heard this from the Rebbe. See *Kfar Chabad*, Issue No. 500, pp.17-18.

40. *Nesuyay Ha-Nisiyim*, p. 106

41. Ibid., p. 106.

42. *Der Haint*, November 29, 1928, p.6

43. In *Reshimos Devorim*, Vol. I, p. 190, Rabbi Yehudah Chitrick mentions that the Previous Rebbe was present at the *Kabolas Ponim* of his relative, Rabbi Chaim Eliezer Karasik. During that ceremony, the Previous Rebbe did not eat or drink anything. The participants asked him why he wasn't eating, to which he answered that "our custom is not to eat by the *Kabolas Ponim*".

44. Sichas of the Rebbe related on Shavuos 5713 (1953).

45. According to the report in the *Moment*, November 29, 1928, p. 11.

46. *Yemei Melech*, Vol. 1, p. 272.

47. *Yemei Melech*, Vol. 1, p. 272 reported that when the Rebbe went to this room before the *chupah*, the Previous Rebbe said to the Rebbe that he really wanted to make the blessing *Ozer Yisroel Bigvurah* (Blessed are you, Lord our G-d, King of the Universe, who girds [the people] Israel with might). However, he had already made the blessing in the morning and therefore could not say it again. The source that *Yemei Melech* gives is the notes of Dovid Dubov, who heard it from older Chasidim who were at the wedding. I decided to ask Dovid Dubov personally from which older Chasidim he heard this. The reason for my suspicion was that Rabbi Mendel Tennenbaum, who was present at the wedding, said that he never heard any of the above. In a telephone interview on May 26, 1996, Dovid said that he, in fact, did not hear the story from older Chasidim. He heard it from Rabbi Leibel Schapiro, who is in his 40s and was not present at the wedding. Rabbi Schapiro told Dubov that he had heard the story from Shmuel Zalmanov. This I found very interesting, since Shmuel Zalmanov wrote at the time of the wedding a very detailed account of what transpired. The above information is nowhere to be found in his detailed account. This episode should give the reader a sense of the difficulty of getting to the bottom of many hearsay stories that have been reported over the years about the Rebbe.

48. Article in *Der Haint*, see Exhibit XII.19.

48A. The account of the wedding reported in the *Moment* the day after the wedding, lists that she arrived before seven o'clock.

49. This was also recorded in Shmuel Zalmanov's description of the wedding.

50. *The Moment*, November 29, 1928, p. 11.

51. According to Rabbi Berel Junik, who heard this from the Rebbe's mother, published in *Yemei Melech*, Vol. 1, p. 273.

52. Reported in the London newspaper *Die Zeit*. See Exhibit XII.18.

53. *Nesuyay Ha-Nisiyim*, p.113.

54. Ibid., p. 148.

54A. See the entry for Zvi Hirsch Gourary in *Lubavitch Ve-Chayaleha*. Also it is important to note that the Radziner Rebbe came to the aid of the Lubavitcher Yeshiva in Warsaw in 1927, when it was in dire financial straits. (See Exhibit 42B)

55. Ibid. The official Chabad picture of Warsaw and Otwock published in 1938 indicates under the picture of Rabbi B. Shmotkin "one of the founders of the Yeshiva of Warsaw". Regarding Rabbi Mendel Kuperstack, he opened a small Yeshiva in the city of Dolhinow in 1921. This is according to the memorial book of the city *Esh Tamid Yizkor Le-Dolhinow*, p.135. He then became the Chasidic Rabbi of Postov. When Rabbi Noach Liverant, the Rav of Kurnitz, left his post in that city, Kuperstack was slated to take over Liverant's position, according to Mr. Mendel Alpert, a former resident of Kurnitz. However, the elder Chasidim of Kurnitz objected to Kuperstack, since he was a member of the Orthodox Mizrachi movement. He then became Rabbi of Glubuck. While in Glubuck he once was giving a speech and was shot by a local communist. The bullet grazed Kuperstack, but did not injure him seriously. In 1935, Kuperstack emigrated to Israel. Regarding Kuperstack, see *Esh Tamid Yizkor Le-Dolhinow* p.135.

56. *Nesuyay Ha-Nisiyim*, p. 113.

57. *Sichos Kodesh*, 5714, p.117.

58. Ibid., p.117.

59. Ibid., p. 113.



60. *Nesuyay Ha-Nisiyim*, p.115. This was related by Rabbi Leibel Groner.

61. Ibid.

62. This information is provided in the *Moment* description of the wedding.

63. Related by Mr. Moshe Kleiner, who was in Warsaw.

64. According to the article in *Der Haint*, November 29, 1928, p.6.

65. According to Shmuel Zalmonov's description on the wedding.

66. This was related by Rabbi Mendel Tennenbaum, who was present at the wedding.

67. *Yemei Melech*, Vol. 1, p.275.

68. Ibid.

69. Ibid.

70. *Likkutei Levi Yitzchak*, p.202-203

71. *The Moment*, November 29, 1928, issue No. 277, p. 5.

72. *Sichos Parshas Noso*, 5747 (1987).

73. *The Moment*, November 29, 1928, issue No. 277, p. 5.

73A. It is interesting to note that this wedding souvenir booklet featured a copy of a handwritten note by the founder of Chabad, Rabbi Schneur Zalman of Liadi. The purported portrait of Rabbi Schneur Zalman was not printed. This falls in line with the argument which I made in my articles in *Chasidic Historical Review*, Issue No. 3, that until *Hatomim* published the portrait in the 1930s, it was not accepted as a genuine portrait by Lubavitcher Chasidim. So too, when Rabbi Dovid Schifrin published the letters of the Geniza of Khersohn in *Igrois Ha-Bal Shem Tov Ve' Tolmidov*, New York, 1926, and he did not include the portrait of the Alter Rebbe. As I pointed out in my article about the portrait, it is clear that the portrait was an artistic creation of Boris Schatz, who collaborated with Schmaryahu Schneerson to create the portrait, and is not an authentic portrait of Reb Schneur Zalman of Liadi.

74. The article in *Der Haint* refers to him as the Pitrikover Rav. See the title page of his book given to the Rebbe at the wedding which identified Rabbi Schapiro "now rabbi of Pitrikov".

75. The author of *Yemei Melech* has concluded that the Rebbe is referring to the responsa, No. 64 in Rabbi Schapiro's work, which discusses the *Rashi* (Leviticus 7:2) *Vehayseer es nitzosoy*. See *Yemei Melech*, Vol. 1, p.279 footnote 46-47. There is a story published in *Kfar Chabad*, Issue No. 358, p.27, that Rabbi Meir Plotkin repeated in the name of Rabbi Shmuel Zalmanov that the day after the wedding, Rabbi Shmuel had been the Rebbe's *shomer* and was present when Rabbi Schapiro came to give the Rebbe a present of his book, *Ohr Meir*. This whole story cannot be accepted, since the Rebbe himself in his *Sicha on Parshas Tzov*, 5731, (published in *Sichos Kodesh* 5731, Vol. 2, p. 41) stated that at his wedding, the Previous Rebbe wanted him to chat with Rabbi Schapiro, so he skimmed through Rabbi Schapiro's book and chose to talk about a certain *Rashi*. From this it is clear that the Rebbe had already received the present from Rabbi Schapiro at the wedding, not the following day.

76. *Sicha on Parshas Tzov*, 5731 published in *Sichos Kodesh*, 5731, Vol. 2, p. 41. The Rebbe also mentioned his dialogue with Rabbi Meir Schapiro during a talk he had with the Sadigerer Rebbe on the 4th of *Tamuz*, 5740 (1980).

77. *The Moment*, November 29, 1928, issue No. 277, p. 5. Regarding the Dolhinow Chabad Rav, Rabbi Gedalya Wilensky, he is listed in *Sefer Hatmimim*, Vol.1 p.47, as a former student of the Yeshiva in the city of Lubavitch. Regarding his rabbinical service, see *Esh Tamid Yizkor Le-Dolhinow* p.136. He served as Chabad Rabbi of Dolhinow from 1918 until the Holocaust. He died as a martyr. Regarding the Dokshitzer Rav, Rabbi Leib Sheinen, an interesting story is recorded in *Kfar Chabad* Issue No. 476, p.27. Rabbi Yochanon Gorden, a *Shochet* from Dokshitz met Rabbi Leib Shainen the Rabbi of the city who was preparing to travel to the wedding. Rabbi Gorden mentioned to Rabbi Shainen that he too would like to go to the wedding but he still owes money for the trip he took to Riga for the high holidays. Rabbi Shainen responded: "I won't tell you what to you, but surely you realize that to such a wedding there will come the souls of all the Rebbes. Including the soul of the Rebbe RaShaB and Rabbi Schnuer Zalman of Liadi". Both Rabbi Shainen and Rabbi Gorden then travelled together for the wedding.

78. Biographical information about the Rebbe of Parisov, also referred to as the Rebbe of Partzov, can be found in *Sefer Ha-Chasidius* (by Yitzchak Alfasi), p.142.

79. Ibid., p.142.

80. According to Rabbi Yochanon Gordon's memoirs published in *Kfar Chabad*, issue No. 682, p.65. It is interesting to note that he is also listed as a supporter of the Lubavitcher Yeshiva in Warsaw on the *Elul* 5687 (September, 1927) poster.



81. All this information is according to Rabbi Avraham Yosef Friedman's description of the wedding in *Kfar Chabad*, Issue No. 225.

81A. *Kfar Chabad*, Issue No. 118, p. 11.

82. According to the Rebbe's secretary, Rabbi Leibel Groner. First published in *Yemei Melech*, Vol. 1, p.305.

82A. The Radomsker Rebbe, Rabbi Shlomo Chanuach Rabinowitz was also one of those who came to the aid of the Lubavitcher Yeshiva of Warsaw in 1927.

83. According to Shmuel Zalmanov's description. Also see the description in the Warsaw newspaper, *Der Yud*, November 30, 1928, issue No. 62.

84. *Der Yud*, November 30, 1928, issue No. 62. A similar account was also recorded in the *Moment*, Friday, November 30, 1928, issue No. 278.

85. *Der Yud*, November 30, 1928, issue No. 62. See Exhibit XII.50. Shmuel Zalmanov, in his description of the wedding, wrote that the Previous Rebbe and his family returned to Riga on a train at 10:00 a.m., whereas the newspaper account in *Der Yud* specifies that it was at 8:45 a.m.

### Chapter XIII :

1. In his *Sefer Yekaterinoslav-Dnepetrovsk*, Dr. Harkavi wrote that the memoirs in his possession should be published as a separate book. Dr. Harkavi never did publish it. However, it was published in *Zaddik Lamelech*, Vol. 4.

2. According to Rabbi Berel Junik, who was very close to the Rebbe's mother.

3. See the *Dictionary Catalog of the Slavonic Collection of the New York Public Library*, Vol. 16, p. 593, for a complete listing of his literary works.

4. See Dimitri Yazov's biography on Ignatyev. This book in Russian can be found in *Ibid* as well.

4A. According to Yakov Lipshitz's biography of Rabbi Yitchak Elchonan Spector, *Zichron Yakov*, p. 141. Reb Yitzchak Elchonan had a daughter. This daughter had a girl, who married Mr. Tovrovsky of Yekaterinoslav. The couple had a son and it was this son that attended the reception.

5. *Sefer Yekaterinoslav-Dneperovsk*, p. 25.

### Chapter XIV:

1. According to Avraham Godin in his memoirs, *Algemeiner Journal* December 15, 1978, pp. 4-5.

2. *Likkut Yud Daled Kislev* p. 182.

3. According to Avraham Godin in his memoirs, *Algemeiner Journal* December 15, 1978, pp. 4-5.

4. *Likkut Yud Daled Kislev* p. 182.

5. According to Avraham Godin in his memoirs, *Algemeiner Journal* December 15, 1978, pp. 4-5.

### Chapter XV:

1. For a listing of the books allotted by the Rebbe RaSHaB to his grand daughter, Chana, see Rabbi Moshe DovBer Rivkin's *Ashkovte DRebe*, New York, 1976, p. 136.

2. Related to the author of this book by the Previous Rebbe's grandson. He also added that even during the trial about the ownership of the Previous Rebbe's library, this *Tanya* was never an issue, since it was clearly allotted by the Rebbe RaSHaB as a wedding present for his mother and father.

3. *Ashkovte DRebe*, pp. 136-137.

4. *Sichos Tes Vov Tammuz* 5745 (1985).

5. *Ibid*.

6. *Moment*, Friday, November 30, 1928, Issue No. 278, p.11.

7. *Ibid*.

### Chapter XVI:

1. M.M. Laufer, *Yemei Melech*, Vol.1, p. 349.

2. *Challenge - An Encounter with Lubavitch - Chabad*, p.57. Published by the Lubavitch Foundation of Great Britain -1970.

3. *Likutei Sichos*, Vol. 9, p.331.

4. Article by S.Y. Yitzchaki, *Ponim El Ponim*, 8th of Elul 5719, Sept. 1959.

5. *Reshimos* published in honor of *Chof Ches Sivan* 5756, pp.3-5.

6. Rabbi Zalman Gourary in an interview with *Beis Moshiach*, Issue No.



103, pp. 32-36, shared his recollections of the Horensztajn wedding. However, Rabbi Gourary did not share his "full recollection" of the wedding. In 1993, Rabbi Gourary told Rabbi Moshe Marinovsky, staff writer of *Kfar Chabad* magazine certain important details about the marriage of Shaina to Mendel Horensztajn which never appeared in print. The omitted details are that the matchmaker of this shidduch was "Muma Libba" (a Yiddish expression meaning "Aunt Love"), meaning that they made their own shidduch. Also, after it became clear that Shaina was set on marrying Mendel, the Previous Rebbe instructed one of the yeshiva boys to teach him some basics about Judaism, such as *Shulchan Oruch* (*The Code of Jewish Law*). Related by Moshe Marinovsky to the author- 1994. This information was also confirmed by Mordechai Shmuel Koziminsky, who heard this from various older chasidim.

7. Published in *Igrois Kodesh* of the Rebbe, Vol. 1, p.3.

#### Chapter XVII:

1. Dr. M.R. Lehmann for his column in the *Algemeiner Journal* (Nov. 4, 1994), "Rewriting the Biography of Rav Soloveitchik".

2. His research was used by Dr. M.R. Lehmann for his column in the *Algemeiner Journal*, Nov.4, 1994 "Rewriting the Biography of Rav Soloveitchik".

3. Ibid.

4. Shulamith Soloveitchik Meiselman, *The Soloveitchik Heritage* p.247

5. Ibid.

6. Ibid.

7. Dr. M.R. Lehmann for his column in the *Algemeiner Journal* (Nov.4, 1994) "Rewriting the Biography of Rav Soloveitchik".

8. *Yemei Melech*, Vol. 1, p.336 and pp.339-40.

9. Ibid, p.345.

10. *Toldos Anshei Shem*, edited by Rabbi Asher Rand and Aron Moshe Greenblatt, New York 1950, Vol. 1, p.64.

11. Max Sinasohn's *Die Berliner Privatsynagogen und Ihre Rabbiner*, p. 52.

12. In fact, the biographical directory of rabbis *Toldos Anshei Shem*, p. 64, mentions in its listing for Rabbi Rubin that "to this shul came many Polish

Jews, as well as rabbis and laymen who lived in Berlin."

12A. *Igrois Koidesh* of the Rebbe, Vol. 5, p.187.

13. Max Sinasohn's *Die Berliner Privatsynagogen und Ihre Rabbiner*. p. 61.

14. *Algemeiner Journal*, Sept. 23, 1994, p.B2.

15. *Kfar Chabad* magazine, Issue No. 372, p. 26.

15A. The letter was published by Dr. Marc Schapiro in *Ha-Ma'ayan*, 1992.

16. *Igrois Koidesh* of the Previous Rebbe, Vol. 11, p.402.

17. *Yemei Melech*, Vol. 1, p.340.

17A. *Melamid Lehoyil*, Vol. 2, Chapter 56.

18. *Yemei Melech* Vol. 1, p.340

18A. *Wegweiser Durch das Jüdische Berlin*, Berlin 1987, p.155.

19. Published in *Hadoar*, Issue No. 23, 5th of Iyar 1961. Later reprinted as a separate pamphlet "Rav Chaim Heller Z'l Shmuel Hakoton Shel Doiranu".

19A. Yeshiva University Archives, Bernard Revel Papers 5/3 (Heller Material).

20. *Yemei Breshis*, p.84.

21. Werner Silberstein, "My Way from Berlin to Jerusalem" (Jerusalem: Special family edition published in honor of the author's 95th birthday, 1994) pp. 26-27. Also see Aaron Rakeffet-Rothkoff, *Tradition*, Vol.30, No. 4, p. 197.

#### Chapter XVIII:

1. *Yemei Melech*, Vol. 1, p. 247.

2. Regarding the history of these *Reshimas*, see *Kfar Chabad*, Issue No. 665, pp.35-41.















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י' מרדכי דובין: חלל במסגרות צבאיות עד בצעירותו. כשי' עיסוקו, עסק במרץ בהצטרפות צורה לפאות העליונים שהיו באים אל חוץ ותרופה ברינא מכל קצו' רוסיה הצארית.

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רובין כציר הפרלמנט הלטיני (הסייף)

בשנת ה'תרפ"ה התקיימה ההחלטה, להסדיר את המערכת של משרד המבחן ולפסל את ההחלטות האחרות. ההחלטות אלו נכשלו במהרה. אך דרכו בן-דוד נשמרה. בלשון פשוטה, בלשון בן-דוד:

שמואל (המנהל, אדמו"ר) בירשנו. הן  
היוטו לו דבר אחד שכן פתחן פתחן בעקבותיו בבריאותו. והיה לו פתח פתח שכל  
בענין תורה. שכן הקהל מוכרח בהחלטותיו. ודבר זה שכל פתח פתח. וכל  
החלטות מוכרות בהחלטות מוכרות. ודבר זה שכל פתח פתח. ודבר זה שכל פתח פתח.  
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כאמור לעיל נחל ר' מרדכי דוביז' בשנת תרס"ה נצחח פולסי, בכך שאגוי זכתה בשני מקומות  
חיים" הולחי (בתוך 100 צידים שטנה ה. חיים")

במחקר תאורטי, קיבץ התנתה מזה כשלוש עשרה שנים: תחילת השנים הראשונה והשנייה נחשבו בעיקר כשנים של תאוריה פורמלית, שבה התבססה תאוריית החברות על מודלים פורמליים. בשנים השלישית והרביעית התפתח מחקר תאורטי במסגרת תאוריית החברות, שבו התבססה תאוריית החברות על מודלים פורמליים. בשנים החמישית והששית התפתח מחקר תאורטי במסגרת תאוריית החברות, שבו התבססה תאוריית החברות על מודלים פורמליים. בשנים השביעית והשמינית התפתח מחקר תאורטי במסגרת תאוריית החברות, שבו התבססה תאוריית החברות על מודלים פורמליים. בשנים התשיעית והעשירית התפתח מחקר תאורטי במסגרת תאוריית החברות, שבו התבססה תאוריית החברות על מודלים פורמליים. בשנים האחרונות התפתח מחקר תאורטי במסגרת תאוריית החברות, שבו התבססה תאוריית החברות על מודלים פורמליים.

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המבצעים המדיני והגנרלי של דוכי

[illegible]

על כך ועל המסד פעילותו של דובין — במאמר הבא איתר.

על כך ועל המסד פעילותו של דובין – במאמר תבא איית.

[illegible]

דוכין תולד לבחירות ברישומה עצמאית

[illegible]

מחברים: משה שטיינברג

יחד עם תלמידים שהיוו מלבסיה לרשימה בנות המלחמה חוזרו ללמסיה בתום המלחמה שם יסכם השלום בין בריהמחצות לבין למסיה. (כפי שסופר לעיל). הניצח גם אלפי משפחות יודיות שלא שההו כעולם ללמסיה. על אלה אימיה סכנה בניהם חזרה לרשימה חזרה לעולמם המבשר של דובין — לא נשלח איש מהם לרשימה חלק מהם הועברו ורובם מרובים. ואילו רובם הגדול נשארו בלמסיה.

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# Bibliography

## Archival documents (Primary Sources)

### ARCHIVES

The Agudas Chasidei Chabad Library - Also known as the Lubavitch Library is the most extensive collection of material relating to the Rebbe and the Previous Rebbe. Besides the archive of letters, manuscripts, and Library. It also offers public exhibitions.

The Agudath Israel Archives - This archive has an extensive collection of Eastern European Jewish Orthodox newspapers prior to World War II. The Warsaw newspaper *Der Yud* and the Latvian newspaper *Der Haint* were used extensively in the preparation of this book. The Israeli Aguda based newspaper *Degel Yisroel* is also on microfilm in this archive.

The Archive of the History of the Jewish People - Located in the Shprintzak Building at the Hebrew University in Jerusalem, this archive has a collection of material on the Torah Im Derech Eretz Schools in Latvia which the Rebbe's Secretary, Rabbi Chodakov headed during his years in Latvia.

The Duke University Archives - The Duke University Archives houses the papers of Dr. Fritz London. He was one of the Professors at the University of Berlin in the 1920's and early 1930's.

The Freedom of Information Office at the Department of Health and Human Services. This office handles the research into Social Security information. The Rebbe's application for Social Security was found at this location. The records at the Social Security office also indicated that the Rebbetzin never worked in the United States.

The Freedom of Information Office at the Department of State. At this office, the Rebbe's American Passport Application was discovered.

The Harvard University Archives - The Harvard University archives houses the papers of Dr. Richard Von Mises one of the Professor's at the University of Berlin in the late 1920's and early 1930's.

The Hebrew Poets Society Archive - This archive is also known as Gnazim. Located at Rechov Kaplan No. 6, just outside Tel Aviv, this archive houses letters of correspondence of many prominent writers and intellectuals.

Among the items used in this book from this archive is a letter that the Rebbe wrote to Ms. Wilensky. The wife of his former landlord in Berlin. The letters that the Rebbe wrote to Fischel Schneersohn's son-in-law, Moshe Meizlish are also on file at this location.

The Hebrew University Manuscript Division is the home for the Albert Einstein Collection. This archive has all the correspondence that Einstein received as well as logs of all the letters that Einstein wrote.

The Hebrew Union College Library and Archives- This library houses a complete copy of the Warsaw newspaper *Der Moment*. News clippings of the Rebbe's wedding were found in this collection.

The Humbolt University Archives - The University of Berlin is now known as the Humbolt University. Its archive which is quite extensive have the student lists and registration records for its students. It was in this archive that the Rebbe's enrollment records were discovered. From these records, we know what the Rebbe studied from 1928-30. To date records for the Rebbe for 1931-32 have not been found. In this archive, entrance information for the Rebbetzin and the Rebbe's brother have also been uncovered. The Humbolt University Library has copies of the course guides as well as the textbooks used at the University for its various courses. A special thanks to Dr. W. Schultze, Archivist of the Humbolt Universitat in Berlin for his tremendous help with my research.

The Immigration and Nationality Department - This is the immigration department in England that has extensive records on the Rebbe's brother Leibel's years in England. The information found at this archive was presented in the chapter about the Rebbe's brother and family.

The Jewish Joint Distribution Committee Archives - The Jewish Joint Distribution Committee Archives has full records of the Previous Rebbe's correspondence with the Joint during his years in Latvia. File No. 509 has letters and memos sent by the Previous Rebbe to the Joint during the Latvian years

The Jewish Theological Seminary - The Jewish Theological Seminary's rare book room and Manuscript room has the Israel Rosenberg Papers. This collection was used extensively in the Preparation of the book. Rabbi Rosenberg was in contact with the Previous Rebbe during his years in Latvia. A special thanks to Dr. David Kranzler for alerting me about this collection.

The Leo Baeck Institute - The Leo Baeck Institute is an important research center on German Jewry. Among the archives used in the preparation of this manuscript was the David Baumgardt Papers. There is also an archive for the Hildesheimer Seminary. The Student lists in this collection indicate



that the Rebbe was never a registered student at the Seminary. The library also has copies of some of the course guides for the University of Berlin during the years that the Rebbe studied in Berlin. These course guides are called "Friedrich Wilhelms Universitat Zu Berlin Vorlesungsverzeichnis". A more complete set of course guides can be found at the Humbolt University Library in Berlin.

The National Archives and Record Center - Bayonne, New Jersey. In this facility are the records of the Federal case between Agudas Chasidei Chabad Vs. Barry S. Gourary regarding the Previous Rebbe's library. The Rebbetzin's deposition in the case is on file at this location.

The National Archives and Record Center - Varick Street New York. At this location there are the Passenger lists of the various ships that arrived. At this location are the Rebbe and Rebbetzin's certificate of arrival and Naturalization papers.

The National Archives and Record Center - Waltham MA. At this location I found the Rav's Certificate of Arrival and Naturalization Papers. His wife's papers are also on file at this location.

The New York Public Library - Research Library. This library has various collections which were extensively used in the preparation of this manuscript. The Slavic Division had extensive information about General Ignatov. He was the famed Russian writer whose writing desk was given as a present to the Rebbe. The Jewish Division has on Microfilm a vast collection of Jewish newspapers. Including the Warsaw newspaper *Der Haint*, *Der Yud*, the London newspaper, *Die Zeit*. These newspapers have news reports of the Rebbe's wedding. The Microfilm division has on file old telephone books, such as Berlin telephone books from the 1930s and Liverpool telephone books from the 1950s. Both these telephone books were used as a reference tool in the preparation of the manuscript.

The Roosevelt Library- Hyde Park New York. At this location, the memos sent to Eleanor Roosevelt to try and save Dubin are on file. Also the files of various attempts by the Previous Rebbe to save various refugees are on file.

The University of Liverpool Archives has some information about the Rebbe's brother, Leibel's short stay at the university. The archive also has records about the Professor who Leibel worked under, Dr. Herbert Frohlich.

The Yeshiva University Archives - The Yeshiva University Archives has two collections that were used extensively in the preparation of this book. The Central Relief Archive has letters about the Previous Rebbe's activities on behalf of Soviet Jewry. This collection also contains some letters writ-

ten by the Rebbe's uncle Shmuel Schneerson. The second collection used in the Preparation of this book is "The Rogetchover Archive". Special thanks to Dr. Perl Berger for allowing me to use this collection.

The YIVO Institute - The YIVO Institute is one of the most important Jewish research centers. Among the archives used in the preparation of this book was the Vilna Territorial Collection (RG33). There are three boxes of unsorted material for Latvia. There is also two boxes of school material. RG33 Box No. 10 is filled with information about the various Jewish communal organizations in Latvia. The Picture collection at YIVO has files on Jewish life in Latvia as well as pictures of the Jewish Schools in Latvia. The only known copy of the *Varshever Gezeltliche Encyclopedia* which was not destroyed in the Second World War is at YIVO. From this book, I was able to scan into my computer pictures of the Warsaw Rav, Rabbi Chaim Posner, who attended the Rebbe's wedding. Also a photograph of Mr. M. Rodshtein who also attended the Rebbe's wedding is taken for this priceless Volume. The YIVO Library also has a full set of on Microfilm of the Warsaw newspaper *Der Haint*.

## ARTICLES

\_\_\_\_\_, "The Life of Dr. Hans Reichenbach", *Americana Annual*, 1954, p.613.

\_\_\_\_\_, "Der Lubavitcher Rebbe In Varsha", *Der Haint*, Warsaw, November 28, 1928, p.1.

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\_\_\_\_\_, "Der Lubavitcher Rebbe Shlita Opgeforen Tzurik Kain Riga", *Der Yud*, Warsaw, November 30, 1928, p.3.

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